

# THE INTERNATIONAL EVANGEL

THE ONLY PAPER OF THE KIND.

PROVIDES FOR  
ALL DEPARTMENTS OF MODERN SUNDAY SCHOOL WORK

## International News

Marion Lawrance, General Sec'y  
Prof. H. M. Hamill, Field Sec'y.  
T. C. Ikehara, Japan.  
Rev. L. B. Maxwell, Decatur, Ga.  
International Field Workers.

30  
WRITERS  
FROM  
14  
STATES

## Home Department

By W. A. Duncan, Ph. D., Syracuse  
M. C. Hazard, Ph. D., Boston.

## House-to-house Visitation

City—Town—Country  
By Hugh Cork, Pittsburg

## THE INTERNATIONAL BIBLE LESSONS

B. F. Jacobs, Chicago,  
President World's Second S. S. Convention

Prof. W. G. Moorehead, D. D., Xenia, O.  
Professor Xenia Theological Seminary

George R. Merrill, D. D., Chicago,  
Pastor Leavitt Street Congregational Church

John Potts, D. D., Toronto,

John T. McFarland, D. D. Brooklyn,  
Asso. Lesson Editor "Sunday School Journal"

Rev. R. A. Torrey, Chicago,  
Supt. The Moody Bible Institute

Marion Lawrance, Toledo,

The Practical Analysis

Expository Notes

The Teacher's Preparation  
The Senior Class  
The Best Literature

Spiritual Hints

The Lesson Story  
Orientalisms

Selected Applications

Teaching Points--Blackboard

## PRIMARY AND JUNIOR DEPARTMENT

Mrs. W. J. Semelroth, Editor, St. Louis.

Mrs. I. H. Polhemus, New York.  
President East Side N. Y. Primary Union

Miss Bertha F. Vella, Boston.  
Vice-Pres. International Primary Union  
Primary Sec'y Mass. S. S. Association

Mrs. J. W. Barnes, Newark, N. J.  
State Primary Supt. Penn. S. S. Association

Israel P. Black, Philadelphia.  
Secretary International Primary Union

Lessons--Notes--Articles

Junior Lessons

Primary Class Methods  
Primary Union News

Primary Union Methods  
Organized Primary Work

International  
Primary Union News

## Sunday School Conference

For Officers and Teachers  
By Marion Lawrance, Toledo

## Gathered Gems--Home Reading

Poetry and Prose  
By Mrs. Wm. Reynolds, Peoria  
The Sunday School World  
Editorials--Contributions--  
Selections

R. M. Scruggs,  
Proprietor

W. J. Semelroth,  
Editor

W. H. McClain  
Bus. Manager

## The Field Workers Department

By Prof. H. M. Hamill, Illinois  
T. C. Ikehara, Japan  
Marion Lawrance, Ohio  
Alfred Day, Ontario  
Rev. A. Lucas, New Brunswick  
C. D. Meigs, Indiana  
Rev. E. M. Fergusson, N. Jersey  
H. S. Conant, Massachusetts  
Prof. E. A. Fox, Kentucky  
Rev. Geo. O. Bachman, Tenn.

## THE INTERNATIONAL EVANGEL.

CHEMICAL BUILDING, ST. LOUIS

✿ OFFICERS ✿

# World's Third Sunday School Convention.

---

## PRESIDENT.

Mr. Edward Towers.....(London)

---

## VICE PRESIDENTS.

Marquis of Northampton.....(London)  
Count A. Von Bernstorff.....(Berlin)  
Hon. S. H. Blake.....(Ontario)  
Mr. J. J. Bell.....(Minnesota)  
Mr. F. F. Belsey, J. P.....(London)  
Mr. N. B. Broughton.....(North Carolina)  
Rev. H. W. Brown.....(Mexico)  
Mr. W. Carlson.....(Stockholm)...  
Sir John Cuthbertson.....(Glasgow)  
Mr. W. N. Hartshorn.....(Massachusetts)  
Mr. G. M. Hitchcock.....(Victoria)  
Bishop Thoburn .....(India)

---

## EXECUTIVE COMMITTEE.

Chairman: Mr. B. F. Jacobs.....(U. S. A.)  
Mr. Edward Towers.....(England)  
Mr. Charles Waters.....(England)  
Mr. James Tillett.....(England)  
Rev. Robt. Culley.....(England)  
Rev. Danzy Sheen.....(England)  
Hon. John Wanamaker.....(U. S. A.)  
Mr. A. B. McCrillis.....(U. S. A.)  
Mr. E. K. Warren.....(U. S. A.)  
Mr. Seth P. Leet.....(Canada)  
Mr. T. C. Ikehara.....(Japan)  
Mr. August Palm.....(Sweden)  
Mr. Arch. Jackson.....(Austraasia)  
Rev. Dr. Burt.....(Italy)  
Prof. Fetzner .....(Italy)  
Rev. C. E. Greig.....(France)

---

## ENROLLMENT SECRETARIES.

Prof. C. N. Bentley.....(Boston)  
Mr. J. E. Liddiard, F. R. G. S.....(London)

---

## STATISTICAL SECRETARIES.

Mr. James Tillett.....(London)  
Mr. J. B. Greene.....(Alabama)

---

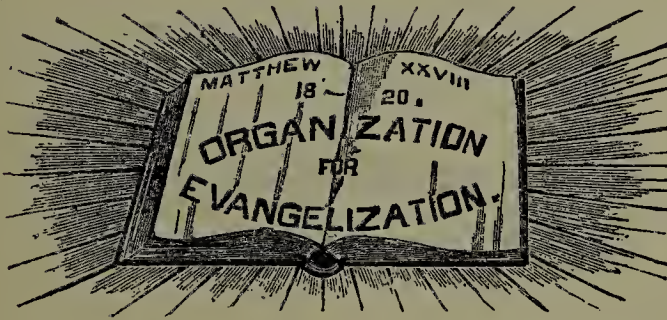
## RECORDING SECRETARIES.

Mr. W. J. Semelroth.....(U. S. A.)  
Chief Secretary.  
Mr. E. Norris.....(England)  
Mr. E. Robertson.....(Canada)  
Mr. A. Crawford.....(Scotland)

✓  
NINTH INTERNATIONAL

(FOURTEENTH NATIONAL)

# Sunday School Convention



HELD IN GRAND OPERA HOUSE.  
ATLANTA, GA.

---

Wednesday, Thursday, Friday and Saturday,

APRIL 26th TO 30th, 1899.

---

REPORTED BY J. CLAYTON YOUNGER, CHICAGO.

---

Published by the Executive Committee

# National, International and World's Conventions.

---

## NATIONAL

1. NEW YORK, Oct. 3, 4, 5, 1832.  
Hon. Theo. Frelinghuysen, of New Jersey, *President*.
2. PHILADELPHIA, May 22, 23, 1833.  
Hon. Willard Hall, of Delaware, *President*.
3. PHILADELPHIA, February 22, 23, 24, 1859.  
Ex-Gov. James Pollock, of Pennsylvania, *President*.
4. NEWARK, N. J., April 28, 29, 30, 1869.  
Hon. George H. Stuart, of Pennsylvania, *President*.
5. INDIANAPOLIS, IND., April 16, 17, 18, 19, 1872.  
Prof. P. G. Gillett, LL. D., of Illinois, *President*.

---

## INTERNATIONAL

1. BALTIMORE, MD., May 11, 12, 13, 1875.  
Rev. Geo. A. Peltz, of New Jersey, *President*.
2. ATLANTA, GA., April 17, 18, 19, 1878.  
Gov. Alfred H. Colquitt, of Georgia, *President*.
3. TORONTO, ONT., June 22, 23, 24, 1881.  
Hon. S. H. Blake, of Ontario, *President*.
4. LOUISVILLE, KY., June 11, 12, 13, 1884.  
Hon. Thomas W. Bicknell, Massachusetts, *President*.
5. CHICAGO, ILL., June 1, 2, 3, 1887.  
William Reynolds, of Illinois, *President*.
6. PITTSBURGH, PA., June 24, 25, 26, 27, 1890.  
Hon. John G. Harris, of Alabama, *President*.
7. ST. LOUIS, MO., Aug. 30, 31, Sept. 1, 2, 1893.  
Hon. Lewis Miller, of Ohio, *President*.
8. BOSTON, MASS., June 23, 24, 25, 26, 1896.  
Hon S. B. Capeu, of Massachusetts, *President*.
9. ATLANTA, GA., April 26-30, 1899.  
Hon. Hoke Smith, of Georgia, *President*.

---

## CONVENTIONS IN ENGLAND

- |    |         |           |      |
|----|---------|-----------|------|
| 1. | LONDON, | - - - - - | 1862 |
| 2. | LONDON, | - - - - - | 1880 |

---

## WORLD'S CONVENTIONS

1. LONDON, ENG. F. F. Belsey, of England, *President*, - 1889
2. ST. LOUIS, MO., B. F. Jacobs, of United States, *President*, 1893
3. LONDON, ENG. Edward Towers, of England, *President*, 1898

# CONVENTION COMMITTEES AT ATLANTA

---

## FINANCE

WM. S. WITHAM, *Chairman.*

---

## PRESS

REV. JOEL T. DAVES, *Chairman.*

W. G. Cooper.      T. J. Kelly.      L. L. Knight.

---

## TRANSPORTATION

J. H. GARNER, *Chairman.*

---

## MUSIC

B. C. Davis.      H. A. Wolfsohn.

---

## RECEPTION AND ENTERTAINMENT

H. H. CABANISS, *Chairman.*

---

## GENERAL COMMITTEE OF ARRANGEMENTS

JOHN M. GREEN, *Chairman.*

F. J. Paxon, *Treasurer.*

Asa G. Candler, *Secretary.*

A. C. Bruce.

L. M. Landrum.

Rev. H. B. Blakely.

Rev. L. K. Brobst.

Hon. Hoke Smith.

E. H. Thornton.

W. A. Speer.

W. A. Hemphill.

W. J. Northen.

Forrest Adair.

Rev. H. H. Proctor.

C. D. Montgomery.

Rev. E. R. Carter.

Rev. W. P. Thirkield.

Rev. W. Y. Alexander.

R. P. Beecher.

Rev. L. B. Maxwell.

---

## PAGES OF THE CONVENTION

Oscar Caldwell Rauschenberg.

Henry Jackson Scales.

Walter Darlus Walcott.

Allen Stewart Glover.

William Gregg Crumley.

Clyde Richards.

S. Warren Mays.

Walter Turner Candler.

Clifford Carlyon.

William Franklin McEwen.

# OFFICERS OF THE NINTH INTERNATIONAL CONVENTION

## *President,*

HON. HOKE SMITH, Atlanta, Ga.

## *Vice-Presidents at Large,*

GEORGE W. WATTS, Durham, N. C., for the South.

JOHN A. PATERSON, Q. C., Toronto, Ont., for Canada.

R. M. SCRUGGS, St. Louis, Mo., for the West.

A. B. MCCRILLIS, Providence, R. I., for the East.

C. T. WALKER, Augusta, Ga., for the colored people.

## *State and Provincial Vice-Presidents.*

Alabama..	W. T. Atkins, Selma	Nevada.....	N. Hamp. W. F. French, Milford
Alaska Ter.....		N. Jersey, J. V. Foster, Jer. City	
Arizona.....	T. W. Otis, Prescott	New Mexico.....	J. J. Gilchrist
Arkansas.....	B. W. Green		E. Las Vegas
	..... Little Rock	N. Y.....	S. M. Giddings, Brooklyn
California (N.)..	C. M. Campbell	Nor. Carolina....	Dr. J. W. Long
	..... Sacramento		Salisbury
California (S.)..	Rev. H. H. Rice	Nor. Dak.....	J. M. Wylie, Drayton
	..... Pomona	Ohio.....	Rev. W. G. Moorehead
Colorado..	Rev. L. G. Thompson		Xenia
	..... Denver	Okla.....	Fred L. Wenner, Guthrie
Connecticut...	Charles E. Prior	Oregon..	A. A. Morse, Portland
	..... Hartford	Penn....	Rev. Alex Henry, D. D.
Delaware.....	J. H. Huffecker		Frankford-Philadelphia
	..... Smyrna	R. I., Chas. W. Calder, Olneyville	
Dis. of Col.....	Lucius D. Alden	S. Car., S. B. Ezell, Spartanburg	
	..... Washington	S. Dakota..	Rev. J. W. Swickard
Florida..	Rev. W. J. Carpenter		Aberdeen
	..... Tallahassee	Tenn., A. L. Purinton, Nashville	
Georgia..	G. R. Lombard, Augusta	Texas.....	J. G. White, Dallas
Idaho.....	E. C. Cook, Boise City	Utah.....	C. H. Parsons
Illinois..	R. H. Griffith, Rushville		Salt Lake City
Indian Ter.....		Vermont, D. M. Camp, Newport	
Indiana.....	F. M. Keites, D. D.	Va....	Charles E. Vawter, Crozet
	..... Huntington	Washington, Rev. W. C. Merritt	
Iowa.....	Rev. O. S. Thompson		Tacoma
	..... Cherokee	West Virginia, Rev. L. E. Peters	
Kansas.....	Rev. S. M. Hood		Parkersburg
	..... Nortonville	Wis....	H. J. Harwood, Appleton
Kentucky.....	Prof. E. B. Yates	Wyoming.....	
	..... Georgetown	Alberta.....	
La....	S. D. Moody, New Orleans	Assiniboia.....	
Maine.....	Rev. J. C. Jenkins	British Columbia.....	
	..... Portland	Manitoba.....	Robert Douglas
Md....	G. S. Griffith, Baltimore		Winnipeg
Mass.....	Rev. George. L. Todd	N. B.....	T. S. Simms, St. John
	..... Merrimac	Newf'd..	Miss Allison, St. Johns
Michigan...J. E. Bolles, Detroit		N. S.....	E. D. King, Halifax
Minn....	W. E. Walker, Winona	Ontario, H. C. McMullen, Picton	
Miss....	John T. Buck, Jackson	P. E. Island.....	Rev. A. Smith
Missouri, D. R. Wolfe, St. Louis			Summerside
Montana...D. B. Price, Helena		Que., R. H. Buchanan, Montreal	
Nebraska..Prof. W. R. Jackson			
	..... Lincoln		
Representative colored people, Prof. N. O. Collier, Jacksonville, Fla.			

## *General Secretary,*

MARION LAWRENCE, Toledo, Ohio.

PROF. H. M. HAMILL, *Field Secretary*, Jacksonville, Ill.

## *Recording Secretary,*

M. D. BYERS, Atwood Building, Chicago, Ill.

*Chairman of Finance Committee and Treasurer,*

GEORGE W. BAILEY, 308 Walnut st., Philadelphia, Pa.

## *Field Workers,*

REV. L. B. MAXWELL (colored), Decatur, Ga.

REV. SILAS X. FLOYD (colored), Augusta, Ga.

# INTERNATIONAL EXECUTIVE COMMITTEE

1899-1902.

HON. JOHN WANAMAKER, *Chairman*, Philadelphia, Pa.  
 B. F. JACOBS, *Honorary Chairman*, Atwood Bldg., Chicago, Ill.  
 W. N. HARTSHORN, *First Vice-Chairman*, Boston, Mass.  
 W. A. EUDALY, *Second Vice-Chairman*, Cincinnati, Ohio.  
 FRANK WOODS, *Secretary*, 812 Equitable Bldg., Baltimore, Md.  
 Ala., Jos. Carthel, Birgminham  
 Alas. Ter. Rev. Sheldon Jackson  
 ... Washington, D. C.  
 Alberta, Geo. A. Reed, Lacombe  
 Ariz., M. W. Messenger, Phoenix  
 Ark., L. B. Leigh, Little Rock  
 Assiniboia, J. W. Smith, Regina  
 British Colum., Rev. J. C. Speer  
 ... New Westminster  
 California (N.) ... H. Morton  
 ... San Jose  
 Cal. (S.), R. S. Cantine, D. D.  
 ... Los Angeles  
 Col., S. H. Atwater, Canon City  
 Connecticut ... W. H. Hall  
 ... West Hartford  
 Del., W. K. Crosby, Wilmington  
 Dis. of Col., Pierson H. Bristow  
 ... Washington  
 Florida ... H. C. Groves, Ocala  
 Georgia, W. S. Witham, Atlanta  
 Idaho ... Horace E. Neal  
 ... Boise City  
 Illinois ... B. F. Jacobs, Chicago  
 Indian Ter. ...  
 Ind., C. D. Meigs, Indianapolis  
 Iowa ... J. F. Hardin, Eldora  
 Kansas ... J. F. Drake, Topeka  
 Ky. ... John Stites, Louisville  
 La. E. P. Mackie, New Orleans  
 Man., J. A. Johnston, Winnipeg  
 Maine ... E. S. Everett, Portland  
 Md. ... Frank Woods, Baltimore  
 Mass., W. N. Hartshorn, Boston  
 Mich., C. A. Strlnger, Detroit  
 Minnesota ... S. H. Dyer, St. Paul  
 Mississippi ... J. S. Rea, Wesson  
 Mo. ... W. J. Semelroth, St. Louis  
 Montana, Ebben Sharpe, Helena  
 Newfoundland ... Chas. P. Ayre  
 ... St. Johns  
 Wyo., John W. Lacy, Cheyenne

## THE LESSON COMMITTEE, 1900-1905.

REV. JOHN POTTS, D. D., *Chairman*, Toronto, Ont.  
 REV. A. E. DUNNING, D. D., *Secretary*, Boston, Mass.  
 Rev. E. B. Kephart, D. D., Baltimore, Md.  
 John R. Pepper, Memphis, Tenn.  
 Rev. Mosheim Rhodes, D. D., St. Louis, Mo.  
 Rev. H. W. Warren, D. D., Denver, Col.  
 Prof. W. W. Moore, D. D., Hampden Sldney, Va.  
 Principal E. I. Rexford, A. B., Montreal, Quebec.  
 Rev. A. F. Schauffler, D. D., N. Y.  
 Rev. Warren Randolph, D. D., Newport, R. I.  
 B. F. Jacobs, Chicago, Ill.  
 Prof. J. I. D. Hinds, Ph. D., Lebanon, Tenn.  
 Rev. B. B. Tyler, D. D., Decatur, Ill.  
 Prof. J. R. Sämpey, D. D., Louisville, Ky.  
 Rev. J. S. Stahr, D. D., Lancaster, Pa.

## BRITISH SECTION OF LESSON COMMITTEE.

Rev. S. G. Green, D. D., London, Eng.  
 Charles Waters, London, Eng.  
 Edward Towers, London, Eng.  
 Archibald Jackson, 272 Little Collins st., Melbourne, Aus.  
 Rev. J. Munro Gibson, D. D., London, Eng.  
 W. H. Groser, London, Eng.  
 Rev. Frank W. Warne, Calcutta, Indla.  
 Rev. C. H. Kelley, London, Eng.

## SUB-COMMITTEES

✻ of the ✻

# International Executive Committee.

---

## Central Committee.

JOHN WANAMAKER,

B. F. JACOBS.

G. W. BAILEY.

W. K. CROSBY.

W. A. DUNCAN.

W. N. HARTSHORN.

FRANK WOODS.

S. P. LEET.

W. J. SEMELROTH.

---

## Finance Committee.

G. W. BAILEY, Chairman.

W. K. CROSBY.

W. N. HARTSHORN.

S. P. LEET.

T. W. WATERMAN.

JOHN WANAMAKER.

---

## Work Among Colored People of South.

JOHN R. PEPPER, Chairman, Memphis, Tenn.

C. H. CARLISLE.

N. B. BROUGHTON.

H. C. GROVES.

W. S. WITHAM.

JOSEPH CARTHEL.

J. S. REA.

E. P. MACKIE.

L. C. KIRKES

L. B. LEIGH.

JOHN STITES.

B. F. JACOBS.

---

## Home Department.

W. N. HARTSHORN.

W. A. DUNCAN.

M. C. HAZARD.

W. H. HALL.

---

## Literature.

W. J. SEMELROTH.

B. F. JACOBS.

W. N. HARTSHORN.

## ❧ Indexed Program. ❧



	PAGE
HISTORICAL SKETCH.....	9
NINTH INTERNATIONAL CONVENTION.....	23

### *Wednesday Evening, April 26.*

Opening Service, MR. B. C. DAVIS.....	23
Addresses of Welcome—	
GOVERNOR A. D. CANDLER.....	23
HON. W. J. NORTHEN.....	26

#### Responses to Addresses of Welcome—

A. E. DUNNING, D. D.....	29
PRINCIPAL E. I. REXFORD.....	30
S. H. ATWATER.....	33
JAMES I. VANCE, D. D.....	35
PROF. N. W. COLLIER.....	37

### *Thursday Morning, April 27.*

Opening Service, REV. S. B. BARNITZ, D. D.....	41
Report of Executive Committee on Colored Repre- sentation .....	41
Work Among the Colored People in the South, REV. L. B. MAXWELL.....	42
Report of Field Workers' Department, ALFRED DAY, President .....	47
Report International Lesson Committee, A. E. DUN- NING, D. D., Secretary.....	50

### *Thursday Afternoon, April 27.*

Address of the President, HON. HOKE SMITH.....	56
Report of the International Executive Committee, B. F. JACOBS, Chairman....	59
Report of International Primary Department, I. P. BLACK, Secretary .	68
Testimonial to Henry W. Grady, A. Z. CONRAD, D. D., Massachusetts .....	77

# INDEXED PROGRAM.

*Thursday Evening, April 27.*

	PAGE
The Work of the International Lesson Committee, JOHN POTTS, D. D., Chairman.....	89
International Field Work, REV. H. M. HAMILL.....	96
<i>Friday Morning, April 28.</i>	
Opening Service, REV. J. WILLIAM JONES, D. D.....	103
The Home Department—	
W. A. DUNCAN, Ph. D.....	103
CHAS. D. MEIGS.....	115
Report of the Treasurer, W. K. CROSBY.....	117
Report of the Finance Committee, GEO. W. BAILEY.....	126
The Work of 1899-1902, B. F. JACOBS.....	131
Pledges for the Work.....	133

*Friday Afternoon, April 28.*

The Future of Primary Work, MRS. W. F. CRAFTS.....	135
Reports of Primary Unions—	
In the North, MRS. C. H. WOODWORTH.....	139
In the South, MISS MINNIE T. ALLEN.....	142
In Canada, G. H. ARCHIBALD.....	143
In the West, MRS. W. J. SEMELROTH.....	147
Training the Primary Teacher, MRS. MARY FOSTER BRYNER .....	151
The Co-operation of Parents, MISS ANNIE S. HARLOW....	156
Questions and Answers, MISS BERTHA F. VELLA.....	160

*Friday Evening, April 28.*

The Bible—The Modern View of It, A. T. ROBERTSON, D. D.....	162
The Teacher, JESSE LYMAN HURLBUT, D. D.....	168
House-to-House Visitation, HUGH CORK.....	174

*Saturday Morning, April 29.*

Opening Exercise, REV. WM. SHAW.....	180
Telegrams sent and Received—	
To. A. D. MATTHEWS, New York.....	180
To the President of the United States.....	180
To the Governor General of Canada.....	181
To the President of Mexico.....	181
From Sunday School Convention, Tacoma, Wash.....	182
From W. C. T. U. of Louisiana.....	182
Report of Committee on Executive Committee's Re- port, C. B. HOLDREDGE, Chairman.....	182
Report of Nominating Committee, A. P. GEORGE, Chair- man .....	184
Telegram from HON. JOHN WANAMAKER.....	186

# INDEXED PROGRAM.

	PAGE
Time and Place of Tenth Convention—	186
Invitation to Indianapolis, CHARLES D. MEIGS.....	187
Invitation to Denver, MAJ. E. W. HALFORD.....	190
Invitation to Toronto, J. J. REDDITT.....	192
The American Sunday School Union, E. B. STEVENSON...	193
The Foreign Sunday School Association of United States, H. C. WOODRUFF, D. D.....	199

## *Saturday Afternoon, April 29.*

Grading and Management of the Sunday School, MARION LAWRENCE.....	202
Securing Attendance and Lesson Study, A. H. MILLS....	209
Spiritual Power in the Sunday School, N. B. BROUGHTON .....	218
Training of Teachers, GEO. R. MERRILL, D. D.....	221

## *Saturday Evening, April 29.*

City Unions or Associations, CHAS. ROADS, D. D.....	227
Recommendation of Executive Committee for Separate Organizations in the State of Washington.....	232
Letter from T. C. IKEHARA.....	232
Report of Executive Committee to Appoint MR. IKE- HARA Field Worker for Japan.....	234
Address to the Pages, B. F. JACOBS.....	235
Securing Spiritual Results in Sunday School, REV. ALEX. HENRY.....	238
Report of Committee on Lesson Committee's Report, W. N. HARTSHORN, Chairman.....	242
Report of Committee on Resolutions— .....	242
Parting Words, PRESIDENT SMITH .....	244
Report of Committee on Obituaries, WARREN RAN- DOLPH, D. D., GEO. W. MERRILL, D. D.....	245
Statistical Report, M. D. BYERS, Secretary.....	254

# INDEXED PROGRAM.

## APPENDIX "A."

Reports from State, Territories and Provinces.....	260
Alabama.....	260
Alaska Territory..	261
Arizona .....	262
Arkansas.....	262
California (North).....	263
California (South).....	264
Colorado .....	264
Connecticut.....	265
Delaware.....	266
District of Columbia.....	266
Florida.....	267
Georgia.....	268
Idaho.....	268
Illinois.....	269
Indiana.....	269
Iowa.....	270
Kansas.....	271
Kentucky.....	272
Louisiana.....	273
Maine.....	276
Maryland.....	277
Massachusetts.....	278
Michigan.....	279
Minnesota.....	281
Mississippi.....	281
Missouri.....	282
Montana.....	283
Nebraska.....	284
New Hampshire.....	286
New Jersey.....	286
New York.....	288
North Carolina.....	288
North Dakota.....	288
Ohio.....	289
Oklahoma.....	291
Oregon.....	292
Pennsylvania.....	292
Rhode Island.....	293
South Carolina.....	294
South Dakota.....	294
Tennessee.....	295
Texas.....	296
Utah.....	297
Vermont.....	297
Virginia.....	298
Washington.....	298
West Virginia.....	299
Wisconsin.....	299

## CANADA.

Alberta.....	299
Assiniboia.....	300
Manitoba.....	300
New Brunswick.....	301
Newfoundland.....	302
Nova Scotia.....	302
Ontario.....	303
Prince Edward Island.....	304
Quebec.....	304

# INDEXED PROGRAM.

## APPENDIX "B."

	PAGE
Proceedings of the Field Workers' Conference.....	303
Address of the President. ALFRED DAY.....	306
Report of the Secretary and Treasurer, MRS. E. MORRIS FERGUSON.....	303
Reports of Committees—	
On Statistics, REV. E. MORRIS FERGUSON..	313
On Standards of Organization, W. J. SEMELROTH....	319
The Financial Aspect, REV. A. LUCAS.....	321
The Educational Aspect, CHAS. ROADS, D. D.....	322
Spiritual Power in All Conventions and Institutes, REV. GEO. O. BACHMAN.....	323
The Basis of Organization.....	327
Resolution of Thanks to MARY HUBER FERGUSON..	329

## APPENDIX "C."

Proceedings of Meetings and Conferences of the In- ternational Primary Department.....	331
The Business Meetings—	
The Constitution .....	331
The Officers .....	332
The Central Committee .....	333
The Conferences—	
Reaching the Homes, MRS. J. S. OSTRANDER.....	334
The Conduct of Unions, MRS. J. E. HOBART.....	335
Questions and Answers, MISS BERTHA E. VELLA.....	336

## INDEX OF SPEAKERS.

---

	PAGE
Archibald, G. H.....	143
Atwater, S. H.....	33
Bachman, Rev. Geo. O.....	323
Bailey, Geo. W.....	126
Barnitz, Rev. S. B., D. D.....	41
Black, I. P.....	68
Broughton, N. B.....	218
Bryner, Mrs. Mary Foster.....	151
Byers, M. D.....	254
Candler, Hon. A. D.....	23
Collier, Prof. N. W.....	37
Conrad, Rev. A. Z., D. D.....	77
Cork, Hugh .....	174
Crafts, Mrs. W. F.....	135
Crosby, W. K.....	117
Davis, B. C.....	23
Day, Alfred .....	47
Duncan, W. A., Ph. D.....	103
Dunning, Rev. A. E., D. D.....	29, 50
Fergusson, Mrs. Mary Huber.....	308
Fergusson, Rev. E. Morris.....	313
George, A. P.....	184
Halford, Maj. E. W.....	190
Hamill, Rev. H. M.....	96
Harlow, Annie S.....	156
Hartshorn, W. N.....	242
Henry, Rev. Alexander.....	238
Holdredge, C. B.....	182
Hurlbut, Rev. Jesse Lyman, D. D.....	168
Ikehara, T. C. (letter).....	233
Jacobs, B. F.....	235, 131, 59, 23
Jones, Rev. J. William, D. D.....	103
Lawrance, Marion .....	202
Lucas, Rev. A.....	321
Maxwell, Rev. L. B.....	42
Meigs, Chas. D.....	187, 155
Merrill, Rev. Geo. R., D. D.....	221
Mills, A. H.....	209
Northern, Hon. W. J.....	28

# INDEX OF SPEAKERS.

	PAGE
Ostrander, Mrs. J. S.....	334
Potts, Rev. John, D. D.....	89
Randolph, Rev. Warren, D. D.....	245
Redditt, J. J.....	192
Rexford, Principal E. I.....	30
Roads, Rev. Charles.....	227
Robertson, Rev. A. T., D. D.....	162
Semelroth, Mrs. W. J.....	147
Semelroth, W. J.....	319
Shaw, Rev. William.....	180
Smith, Hon. Hoke.....	244, 56
Stevenson, E. B.....	193
Vance, Rev. Jas. I., D. D.....	35
Vella, Bertha F.....	160
Wanamaker, Hon. John.....	183
Woodruff, Rev. H. C.....	192
Woodworth, Mrs. C. H.....	139

**Action of the International Sunday School Executive  
Committee, at Philadelphia,  
May, 24-25, 1899.**

---

I. The Chairman of the Executive Committee, in the interval between the meetings of the Committee, is supreme in authority—all others holding positions being subject to the Committee and to the Chairman.

II. The offices of General Secretary and Field Secretary are of co-ordinate authority.

III. The General Secretary shall have charge of the Office of the Committee, and shall conduct the correspondence with States, Provinces, Territories, etc., and in conference with the Field Secretary shall arrange for Conventions, Institutes and Meetings. He shall gather the statistics, prepare the necessary blanks or forms, and issue such circulars, leaflets, etc., as may in his judgment be needed. He shall co-operate with the Finance Committee in the solicitation and collection of funds. He shall attend such Conventions, Institutes and Meetings as may be mutually arranged between himself and the Field Secretary, especially to fill vacancies in the event of an emergency. He shall, under the direction of the Executive Committee, arrange for the International Convention, it being understood that the time of the General Secretary is to be devoted to the work of this Committee.

IV. The Field Secretary shall, in conference with the General Secretary, and with the proper officers of the State, Provincial and Territorial Sunday-School Associations, arrange for Conventions, Institutes and Meetings which he is to attend, and he shall correspond and arrange for such meetings. He is to plan for and attend as many such State, Provincial and Territorial Conventions, Institutes and Meetings as he can attend, allowing him reasonable periods of rest and recreation. He shall co-operate with the Finance Committee in the solicitation and collection of funds, it being understood that the time of the Field Secretary is to be devoted to the work of this Committee.

V. The arrangement to be made with the General Secretary and Field Secretary is for one year from July 1, 1899.

# HISTORICAL SKETCH.

---

From an address delivered by Mr. J. W. Weir, of Harrisburg, Pennsylvania, before the Third National Sunday-school Convention held in Newark, 1869, we glean the following facts connected with the national and international Sunday-school conventions.

At a meeting of the friends of Sunday-schools held May 23, 1832, in Philadelphia, on the occasion of the anniversary of the American Sunday-school Union, and also of the meeting of the General Assembly of the Presbyterian Church, it was found that the workers present represented fifteen states. Wm. A. Tomlinson was appointed chairman, and Wm. H. Byron and Wm. H. Campbell secretaries. After some discussion it was decided to call a national convention to meet in New York in the fall of that year. Joseph H. Dulles, F. W. Porter, John Wiegand and John Hall were appointed a committee to prepare a series of interrogatories going over the whole Sunday-school ground as it was then understood, for circulation over the land. They agreed and prepared seventy-eight questions on thirteen different sections, as follows: On Schools, Organization, Discipline, Visiting, Modes of Instruction, Union Question-books, Other Question-books, Libraries, Other means of Success, Superintendents, Bible-classes, Adult Classes, Miscellaneous. Of these, 2,500 were distributed to superintendents and others in different parts of the country. About 300 of these were answered; some replies were very copious, and the whole collection, a quarto volume of 2,400 pages, was submitted to the convention.

The convention assembled October 3, 1832, in what was called the Chatham Street Chapel, and was organized by the choice of Hon. Theodore Frelinghuysen, of New Jersey, as president; William A. Tomlinson and Gen. Wm. Williams, vice-presidents; Dr. D. M. Reese and J. B. Brinsmade, secretaries. About 220 delegates were enrolled, representing fifteen states, more than one-half of the then Union. The body was an imposing and influential one, represented by many religious leaders, clerical and lay. Among the well-known workers appear the names of Rev. Dr. J. P. Durbin, Dr. Nathan Bangs, Rev. Dr. Wm. Hague, William Goodell, Jeremiah H. Taylor, William H. Byron, Arthur Tappan, Rev. S. B. S. Bissell, and F. A. Packard.

The convention prepared an outline of topics and appointed committees to consider them, on the following subjects: In-

fant Sunday-school Organization; Discipline of Sunday-schools, including Plans for Visiting and Sustaining Schools, Plan of Instruction; Sunday-school Libraries; Qualifying Scholars to become Teachers; Duties of Superintendent and Teachers; Organization of County and other Unions; Propriety of having more than one session a day. The convention adjourned to meet in Philadelphia the following spring.

#### THE SECOND NATIONAL CONVENTION.

This might properly be considered an adjourned meeting of the first convention. It met in Philadelphia, May 22, 1833, in the Cherry Street lecture-room, and was organized by the choice of Hon. Willard Hall, president; Matthew L. Bevan and Gerrit Smith, vice-presidents; L. Q. C. Elmer and M. S. Denman, secretaries. But nine states were represented at this convention, the reassembling of the convention being an impracticability so soon after the other sessions. The various committees made their reports, contributed valuable quotas to the Sunday-school interest, and the several papers were published in the *Sunday-School Journal*. After a few sessions of considerable interest, the convention adjourned. In the list of conventions these two are frequently counted for one.

#### THE THIRD NATIONAL CONVENTION

was held in Philadelphia, February 22 to 24, 1859. It was called to order by Geo. H. Stuart. Ex-Gov. James J. Pollock, of Pennsylvania, was president, and H. Clay Trumbull, of Connecticut, George Baughman, of Virginia, and others were secretaries. Seventeen states and the District of Columbia were represented, with one representative, Mr. Peter Sinclair, from Great Britain. The meetings were held in Jayne's Hall, and the interest in the exercises increased from session to session until that spacious audience room could not contain the people. Among the speakers were Rev. Drs. Stephen H. Tyng, Thomas Brainerd, Richard Newton, J. H. A. Bomberger and Alfred Nevin, Rev. Messrs. Alfred Cookman, B. W. Chidlaw, Asa Bullard, Thomas P. Hunt and J. G. Butler, and Messrs. James Pollock, R. G. Pardee, Ralph Wells, John S. Hart, Albert Woodruff and George W. Chipman. A committee was appointed, of which Geo. H. Stuart was chairman, to make arrangements for a "similar assemblage of the representatives of the evangelical Sabbath-schools of America."

In the month of June, 1868, during the session of the international Convention of Young Men's Christian Associations, at Detroit, an informal meeting of Sunday-school workers was held and a plan was formed to call an international Sunday-school convention. A committee, with Rev. Edward Eggleston as chairman, was appointed to further this object. This committee having learned that the national committee of the Philadelphia convention was still in existence, united with them and other prominent Sabbath-school workers in issuing a call for a convention to be held in Newark, N. J., on the 28th of April, 1869. This, though sometimes called the third, is properly the fourth national convention.

## THE FOURTH NATIONAL CONVENTION

was held in Newark, New Jersey, April 28 to 30, 1869. The sessions of the convention were held in the First Baptist Church. The convention was called to order by Edward Eggleston, of Illinois, chairman of the temporary business committee. Mr. Amos Shinkle, of Kentucky, was made temporary chairman, and Rev. H. Clay Trumbull, of Connecticut, temporary secretary. Mr. George H. Stuart, of Pennsylvania, was made permanent president. Rev. H. Clay Trumbull, Rev. J. H. Vincent and B. F. Jacobs were secretaries.

Twenty-eight states and one territory of the Union were represented in the membership of the convention, besides the Dominion of Canada, England, Ireland, Scotland, Egypt and South Africa. The whole number of delegates was 526. The entire attendance at the convention was estimated at between 2,500 and 3,000 persons. Said the Rev. H. Clay Trumbull, to whose "Historical Introduction" to the fifth annual report we are indebted for many of these facts: "Eloquent speakers and earnest workers gave interest to its exercises and led in its deliberations. The large church where its sessions were held was insufficient to accommodate the crowds desiring to attend its sessions and other meetings were organized in other rooms. The general sentiment of those attending the convention was well expressed by Mr. Baker, the reporter and editor of the proceedings, when he said: 'The spirit and power of the exercises can only be faintly shadowed. The Holy Spirit was present filling all the place in which the convention sat. Tongues as of fire seemed to be given to the speakers. The spirit of brotherly love and union prevailed. Never before had so many Sunday-school leaders of the land been brought face to face. Taken as a whole it was the most memorable Sunday-school gathering ever assembled in the United States, if not in the world.'"

Many of the workers present at this convention were also delegates to the Fifth International Convention at Chicago in 1887.

## THE FIFTH NATIONAL CONVENTION

was held in Indianapolis, April 16 to 19, 1872. P. G. Gillett, LL.D., of Illinois, was president. Twenty-two states and one territory of the Union were represented by 254 delegates authorized according to the terms of the call, and by 84 others who came as representatives without such authorization, 338 in all. Representatives were also present from Canada, Great Britain, India, and formal communications were received from associations or prominent workers in England, Scotland, France, Switzerland and Holland.

This convention has acquired a historical interest on account of its inauguration of the system of uniform lessons. It will be sufficient for our present purpose to quote the words of the editor of the *Sunday-school Times* in his review of the proceedings of the convention: "The interest of the convention culminated, as was expected, in the uniform lesson question. To this almost everything seemed to be tending from the be-

ginning of the session. The slightest allusion to the subject created a perceptible ripple over the body. When the question came up in the regular order, an intensity of feeling was exhibited that is rarely seen in a public assembly. At times it reached the morally sublime. After the earnest speech of Mr. B. F. Jacobs, who had been appointed to lead the discussion, and during the brief speeches for and against which followed, the scene was indescribable. A quiver of eager desire seemed to thrill the whole body. It was known that a strong feeling in favor of the project was abroad in the Sunday-school community, but the feverish anxiety and solemnly set purpose of such vast numbers, manifesting itself in such intensity, was hardly expected even by the most ardent and sanguine advocates of the system. There was scarcely a corporal's guard of opponents to the measure. Although in the morning when the question was broached, repeated cries of 'question' were made, the counsel of caution prevailed, and the measure was not rushed through in hot haste, but left for the afternoon session. The ardor of its advocates had not at all cooled by the delay, the final vote being almost unanimous, and its announcement being greeted by the convention rising to their feet and singing the long meter doxology."

In accordance with this vote, the first committee consisting of five clergymen and five laymen in the United States, and one clergyman and one layman from Canada was appointed to select the lessons for the first seven years' course from 1873 to 1879.

#### THE FIRST INTERNATIONAL (SIXTH NATIONAL) CONVENTION

was held at Baltimore, May 11 to 13, 1875. Rev. George A. Peltz, of New Jersey, was chosen president. Rev. E. W. Rice, of Pennsylvania, Rev. M. B. DeWitt, of Tennessee, Rev. Alfred Andrews, E. C. Chapin, of Iowa, and Eben Shute, of Massachusetts, were secretaries. The convention was called to order by Rev. H. C. Trumbull, chairman of the executive committee. Mr. Gillett, president of the Indianapolis convention, was selected temporary chairman and made the opening address. The convention was welcomed by Rev. Dr. Julius Grammar, of Maryland, to which Mr. J. Bennett Tyler, of Pennsylvania, responded in behalf of the United States delegation, and Rev. W. S. Blackstock, of Ontario, in behalf of the Canadian delegation. A cable telegram of greeting was received from the Church of England Sunday-school teachers assembled in Exeter Hall, London, to which the convention responded. The number of Sunday-schools reported was 66,871, total membership 6,543,708 (six millions and a half). The whole number of official delegates in attendance was 463. Masonic Temple, in Baltimore, was thronged at every session with a deeply interested audience. Addresses were made during the session by Ex-President P. G. Gillett, LL.D., of Illinois, Rev. Julius Grammar, D. D., of Maryland, J. Bennett Tyler, of Pennsylvania, Rev. W. S. Blackstock, of Ontario, Rev. George A. Peltz, D. D., of New Jersey, Rev. Dr. John Hall, D. D., of New York, B. F. Jacobs, of Illinois, Rev.

W. T. Wylie, of Pennsylvania, Rev. H. M. Parsons, of Massachusetts, Rev. Dr. Wills, of Georgia, Rev. Alfred Taylor, of New York, George A. Bell, of New York, Rev. J. H. Vincent, D. D., of New York, Rev. Duncan McGregor, of Manchester, England, Rev. Septimus Jones, of Ontario, Rev. M. B. DeWitt, of Tennessee, O. C. Morse, of New York, Rev. H. C. Trumbull, D. D., of Pennsylvania, Joseph W. Weir, of Pennsylvania, Ralph Wells, of New York, Rev. H. A. Smeltz, of Maryland, and Rev. A. H. Monroe, of Ontario. Twenty Canadian representatives were present, and special interest centered in this convention as being the first of the international series.

#### THE SECOND INTERNATIONAL (SEVENTH NATIONAL) CONVENTION.

was held at Atlanta, Georgia, April 17 to 19, 1878. Gov. Alfred H. Colquitt, of Georgia, was chosen president. Hon. F. R. Loomis, of Ohio, E. S. Wagoner, of Pennsylvania, Rev. J. William Jones, D. D., of Virginia, John E. Ray, of North Carolina, and Rev. John McEwen, of Canada, were appointed secretaries. The convention was called to order by John E. Searles, Jr., of New Haven, Conn., chairman of the executive committee, and was welcomed with addresses by Mayor N. L. Angier, of Atlanta, Georgia, and by Gov. Colquitt, to which responses were made by Rev. John Potts, of Ontario, and by General Clinton B. Fisk, of New Jersey, after which the convention sung a soul-stirring original hymn, prepared for the occasion by Rev. D. W. Gwin, of Atlanta, to the tune of the French Marseillaise. Besides the welcome and responses above referred to, addresses were made by the Rev. Dr. John Hall, Rev. Dr. J. H. Vincent, Rev. James A. Worden, of New Jersey, Rev. L. T. Chamberlain, of Connecticut, Rev. Dr. C. L. Goodell, of Missouri, Rev. Dr. J. Munro Gibson, of Illinois, Rev. Dr. Atticus G. Haygood, of Georgia, Rev. William Millard, of Ontario, Rev. Dr. W. S. Plumer, of South Carolina, Rev. W. C. Van Meter, of Rome, Italy, Prof. W. F. Sherwin, of New Jersey, Rev. Dr. A. J. Baird, of Tennessee, Prof. D. H. MacVicar, of Canada, Rev. J. P. Landis, of Ohio, Rev. J. T. Leftwick, of Georgia, M. C. Hazard, of the *National Sunday-school Teacher*, of Illinois, and the Rev. Drs. Evans, Means and Gwin, of Georgia, with an eloquent and affectionate closing speech from the president, Gov. Colquitt. Every session was fully attended, the evening meetings being crowded to overflowing. This was the first convention held in the South. It was characterized by great enthusiasm in all the sessions, and it was the beginning of thorough organization in Sunday-school work in the Southern States. At this convention the second lesson committee, consisting of fourteen members, was chosen to select the lessons from 1880 to 1886.

#### THE THIRD INTERNATIONAL (EIGHTH NATIONAL) CONVENTION

was held in the city of Toronto, Canada, June 22 to 24, 1881. The Hon. S. H. Blake, of Toronto, was chosen president. Rev. W. H. Withrow, of Ontario, H. S. Trail, of Illinois, Rev. John W. Heidt, D. D., of Georgia, W. H. Hall, of Connecticut, and

Rev. A. E. Dunning, of Massachusetts, were secretaries. The convention was called to order by Mr. C. B. Stout, of New Jersey, and Gov. Colquitt, of Georgia, was made temporary chairman. The convention was welcomed in cordial and eloquent addresses by the mayor of Toronto, Hon. W. B. McMurrich, Hon. George W. Allen, and the Hon. Edward Blake, to which Gov. Colquitt and Mr. B. F. Jacobs, of Illinois, responded. The principal addresses were delivered by the Rev. H. A. Thompson, D. D., president of Otterbein University, Ohio, Rev. Principal MacVicar, of Montreal, Rev. J. A. Worden, of New Jersey, Rev. A. D. Rowe, of Pennsylvania, Rev. A. F. Schaufler, of New York, Rev. B. W. Arnett, of Ohio, Rev. Cook Smith, of South Carolina, Rev. Arthur Mitchell, D. D., of Cleveland, and Rev. Alexander Sutherland, D. D. of Toronto. Communications were received from the conventions of the Maritime Provinces assembled in Halifax, N. S., from the Edinburgh Sunday-school Teachers' Union in Scotland, from the Copenhagen Sunday-school Committee of Denmark, from the Committee of the German Sunday-school Union at Berlin, from the National Temperance Convention in session at Saratoga, and from President Garfield, expressing interest and sympathy in the work of the convention. The convention was held in the pavilion in the Horticultural Gardens, a beautiful building, admirably adapted to the purpose. Crowds attended every session of the convention, and overflow meetings were frequently held.

#### THE FOURTH INTERNATIONAL (NINTH NATIONAL) CONVENTION

was held in the city of Louisville, June 11 to 13, 1884. Mr. B. F. Jacobs, chairman of the executive committee, called the meeting to order. The Hon. Thomas W. Bicknell, of Massachusetts, was chosen president. Joseph B. Phipps, of Maryland, Rev. H. K. Fenner, of Kentucky, and J. Frank Supplee, of Maryland, were secretaries. Chancellor S. H. Blake, of Toronto, acted as temporary chairman, and the addresses of welcome were made by the Rev. J. A. Broadus, D. D., in behalf of the city of Louisville, and by the Rev. J. C. McKee, D. D., in behalf of the Kentucky Sunday-school Union. Responses were made by the Chairman, by Rev. H. E. Becker, of California, and Rev. M. B. Wharton, D. D., of Georgia. After hearing the reports of the statistical secretary, the executive committee and the lesson committee, the convention listened to a very instructive and interesting address from Pastor John Paul Cooke, of Paris, France, upon "The Work in Europe," and then another by the Rev. O. Clifton Penick, on "The Work in Africa." Indeed the whole convention was characterized by a succession of very able and valuable papers systematically classified under three departments—the Work, the Word, and the Workers. Among the speakers upon the Work were Rev. W. G. E. Cunmyingham, D. D., of Tennessee, Rev. Henry Liebhart, D. D., of Ohio, Rev. L. L. Wood, of Montana, Rev. B. H. Badley, of India, Rev. A. C. Haygood, D. D., of Georgia, and Rev. A. E. Dunning, of Massachusetts.

Then a Primary Teachers' Institute was held with a de-

lightful series of talks from seven gifted women, viz.: Mrs. Mary C. Cutler, of New Hampshire, Mrs. C. L. Harris, of New York, Mrs. John A. Miller, of Kentucky, Mrs. M. G. Kennedy, of Pennsylvania, Mrs. J. S. Ostrander, of New York, Miss Lucy J. Rider, of Illinois, and Mrs. W. F. Crafts, of New York.

The Word was then discussed in successive addresses by such well known leaders as M. C. Hazard, J. L. Hurlbut, D. D., Bishop C. E. Cheney, Rev. W. H. Withrow, Rev. George C. Lorimer, D. D., and Rev. J. H. Vincent, D. D.

The music was under the direction of Mr. E. O. Excell, of Chicago, and Mr. C. C. Case, of Ohio. Mr. Taylor, of Baltimore, led with a cornet. At times the singing was something wonderful, and frequently the tears and "amens" testified to the deep feeling. The temperance resolutions were warmly discussed, and carried with great enthusiasm.

Space does not permit even an allusion to the great variety and richness of the provision for this intellectual and spiritual feast. We must content ourselves with recording the judgment of one who has long been a careful observer that for solid and permanent value this convention far surpassed all which had preceded it. At this convention the third lesson committee was chosen to select the lessons from 1887 to 1893. This committee like the preceding one, consisted of fourteen members, and five persons were added as corresponding members, four for Great Britain and one for France.

**THE FIFTH INTERNATIONAL (TENTH NATIONAL) CONVENTION** was held in Battery "D" Armory, Chicago, June 1 to 3, 1887. The convention assembled Wednesday morning, June 1, and was called to order by Mr. B. F. Jacobs, chairman of the executive committee. After a brief address of welcome by Mr. B. F. Jacobs, Mr. Ira H. Evans, of Texas, and General Clinton B. Fisk, of New Jersey, were chosen temporary chairmen. Mr. William Reynolds, of Illinois, was elected president. Joseph B. Phipps, of Maryland, M. L. Garver, of Kansas, and Alfred Day, of Ontario, were elected secretaries, and L. H. Biglow, of New York, treasurer; L. H. Biglow, New York, E. S. Waggoner, Pennsylvania, and J. C. Courtney, Georgia, finance committee.

The addresses of welcome were made by Rev. E. P. Goodwin, D. D., of Illinois, in behalf of the clergymen of Chicago and Illinois, and by E. Nelson Blake, in behalf of the laymen and the city of Chicago. Responses were made by Rev. W. H. Withrow, D. D., of Ontario, Rev. E. P. Holp, of Dakota, Rev. B. P. Snow, of Maine, Rev. S. H. Weller, of California, and Ira H. Evans, of Texas.

The business of the convention, including the reports of the various committees, was largely confined to the morning sessions, the afternoons and evenings being devoted to addresses and papers on important topics. Among the many able speakers were the following: Rev. J. A. Broadus, D. D., Kentucky, Prof. H. Louis Baugher, D. D., Pennsylvania, Prof. J. I. D. Hinds, Tennessee, B. F. Jacobs, Illinois, Rev. Warren

Randolph, D. D., Rhode Island, Rev. M. D. Hoge, D. D., Virginia, Rev. J. L. Hurlbut, D. D., New Jersey (all members of the Lesson Committee), General Clinton B. Fisk, New Jersey, Rev. B. P. Snow, Maine, Rev. C. M. Morton, Illinois, L. H. Biglow, New York, G. H. Farnham, Alabama, Rev. Sheldon Jackson, D. D., Alaska, Rev. A. F. Schauffler, D. D., New York, Rev. George C. Lorimer, D. D., Illinois, W. H. Hall, Connecticut, Rev. E. G. Wheeler, Oregon, Rev. J. E. Grammar, D. D., Maryland, Rev. J. A. Worden, New Jersey, Miss Frances E. Willard, Illinois, Rev. J. S. Ostrander, D. D., New York; on primary work, Mrs. J. S. Ostrander, New York, Miss Annie S. Harlow, Massachusetts, Mrs. M. G. Kennedy, Pennsylvania, Mrs. W. N. Hartshorn, Massachusetts, Mrs. Lucy Rider Meyer, Illinois, and many others.

The session of the convention for primary workers was held in Farwell Hall, and was led by Mr. W. N. Hartshorn, of Massachusetts. The singing was under the direction of Mr. E. O. Excell, of Illinois. The convention was successful in every way, and by many deemed the best ever held. Congratulations were telegraphed to Queen Victoria, to which the response came: "The Queen thanks the International Sunday-school Convention of United States and Canada for their kind congratulations."

#### THE SIXTH INTERNATIONAL (ELEVENTH NATIONAL) CONVENTION

was held in the city of Pittsburg, Pa., June 24th to 27th, inclusive, 1890. The preliminary meeting was called to order by Mr. William Reynolds, president of the Fifth International Sunday-school Convention. Short addresses were delivered at this introductory service by Rev. Dr. M. B. DeWitt, of Tennessee, Rev. Dr. John Potts, of Toronto, Canada, Judge J. B. Estes, Rev. J. E. Bushnell, of Virginia, and Mr. B. F. Jacobs, of Chicago.

The reports from the field were hailed with delight, conveying, as they did, so much encouragement, and contributed not a little to inspiring the Sunday-school workers to resolve to achieve greater triumphs for presentation to the Seventh International Convention.

Gov. James A. Beaver, Pa., in a very happy address welcomed the convention to the soil of Pennsylvania. Mr. H. K. Porter, in behalf of the people of Pittsburg, extended hearty greetings to the delegates and tendered to them their hospitality. Appropriate responses were made by Rev. R. F. Burns, of Nova Scotia, Bishop B. W. Arnett, of the African M. E. Church, South Carolina, and Bishop John H. Vincent, of the Methodist Episcopal Church.

The executive committee submitted an exhaustive report of the work done in the field, the then present condition as to organization, the importance of organization, the need of more workers, Sunday-school statistics, financial plans, schools for Christian workers and Normal classes, temperance in the Sunday-schools, the World's Sunday-school convention held in London in 1889, the McAll Mission Sunday-schools in France,

the World's Sunday-school convention to be held in 1893, a Sunday-school building in connection with the Columbian Exposition, and world-wide Sunday-school work. The statistical secretary and the lesson committee for 1890 offered interesting reports. Addresses were delivered by Rev. A. E. Dunning, D. D., of Massachusetts, on "Bible Study;" Dr. H. C. Woodruff, of Connecticut, on "Foreign Sunday-school Work;" Dr. M. B. Wharton, on "A Little Child Shall Lead Them;" Mrs. W. F. Crafts, on "Primary Teachers' Unions;" Mrs. J. S. Ostrander, on "Primary Work in Brooklyn;" Miss Martha Van Marter, on "The Child's World;" Miss Lucy Wheelock, on "Methods of Work in the Primary Class;" Miss Mabel Hall, on "Primary Visitation;" Prof. W. R. Harper, on "Systematic Bible Study;" Rev. A. F. Shaufler, D. D., of New York, on "The Teacher's Tools;" Dr. W. A. Duncan, of New York, on "Home Classes;" Prof. H. M. Hamill, of Illinois, on "Normal Work;" Marion Lawrance, Esq., of Ohio, on "Sunday-school Work;" Rev. James A. Worden, D. D., of Pennsylvania, on "Preparation for the Teacher's Work;" Bishop John H. Vincent, D. D., on the "International Lesson System;" Rev. John Potts, D. D., of Ontario, on "The International Lesson System," and Miss Frances E. Willard, on "Belief Beyond Knowledge" and on "Temperance Lessons."

The meetings were of great interest and profit to all in attendance, and although the weather was extremely warm the interest did not abate, but increased from day to day.

#### THE SEVENTH INTERNATIONAL (TWELFTH NATIONAL) CONVENTION

was held in the city of St. Louis, Missouri, in connection with the Second World's Sunday-school Convention and the First Conference of Field Workers, from August 30th to September 5th inclusive, 1893.

These meetings were of the greatest interest and profit. At the Field Workers' Conference practical topics were discussed, and valuable papers presented, among them the following: "The Township Sunday-school Associations," W. B. Jacobs, Illinois; "A County Campaign," Alfred Day, Ontario; "The County Convention—Its Real Purpose—How to Make It a Success," Marion Lawrance, Ohio; "The County Field Agent or Missionary," Rev. E. P. St. John, New York; "Statistical Reports," W. H. Hall, Connecticut; "Denominational Co-operation—the Need of It," F. F. Lockhart, Georgia; "A State Organized," W. J. Semelroth, Missouri; "The Sunday-school Railroad Car," Boston W. Smith, Minnesota.

The Seventh International Convention began in the evening of August 30. Mayor Walbridge delivered an address of welcome for the city of St. Louis, Rev. M. Rhodes, D. D., for the churches, and D. R. Wolfe, Esq., for the State and City Sunday-school Associations. The response from the North was made by Mr. S. P. Leet, of Quebec; the response from the South by Hon. David R. Scott, of Texas; the response from the East by Rev. Alex. Henry, of Pennsylvania; and from the West by Rev. H. H. Bell, of Colorado. Hon. John G. Harris,

of Alabama, the retiring president of the convention, delivered an interesting address. The reports of work in the different states, provinces and territories were very satisfactory. The Hon. Lewis Miller, of Ohio, was elected president, and accepted the position in a fitting address. The Executive Committee's Report was exhaustive. Rev. Geo. M. Boynton, of Massachusetts, delivered an address on Sunday-school Mission Work. Wm. Reynolds gave a delightful review of the field work. Rev. Warren Randolph, D. D., read the report of the Lesson Committee, which was followed by a discussion in which participated Dr. C. R. Blackall, Dr. J. L. Hurlbut, Dr. James A. Worden, Dr. M. C. Hazard, J. J. MacLaren, Ontario, Dr. C. C. Miller, Illinois, Israel P. Black, Pennsylvania, Prof. H. M. Hamill, Illinois, Dr. W. F. Crafts, Duncan Brown, Missouri, and H. P. Ferris, Missouri. Dr. Morris, of the African M. E. Zion Church, spoke on "The Sunday-school and Its Influence in the South;" Dr. J. L. Hurlbut on the "Training of Teachers;" Rev. E. P. Armstrong, of Massachusetts, on "Training Schools for Christian Workers;" Dr. J. L. Hurlbut on "Summer Assemblies," and Wm. Reynolds presented the financial needs of the International Sunday-school Building. The primary workers held a profitable conference, and among those participating were Mrs. J. S. Ostrander, Miss Bertha F. Vella, Miss Anna C. Johnson, Mrs. M. G. Kennedy and Mrs. W. F. Crafts. The chief discussion at this international convention related to the international lessons, and the system was approved.

On Sunday, September 3, Mr. F. F. Belsey, of England, president of the World's Second Sunday-school Convention, called it to order, delivering a happy address, and introduced Dr. J. H. Phillips (since deceased), the Sunday-school missionary in India. Mr. Phillips delivered at this time an address which will never be forgotten by those present. Mr. Thomas Edwards, of London, spoke on "Sunday-school Work on the Continent of Europe." Mr. Edward Towers gave a gratifying report from England. Mr. A. Bjurman spoke on "Sunday-school work in Sweden," and Prof. J. G. Fetzer on "The Sunday-school Work in Germany." B. F. Jacobs, of Illinois, was elected president of the Second World's Sunday-school Convention, and accepted in an appropriate address. Mr. Andrew Crawford presented a report of the Sabbath-school work in Scotland, prepared by Mr. James Parlane. Henry Collins Woodruff reported the work of the Foreign Sunday-school Associations. The needs of Japan were considered, Dr. J. L. Phillips pleading eloquently for her. Dr. W. A. Duncan presented the Home Class Department, and was followed on the same subject by W. H. Hall, of Connecticut; Rev. C. E. Mogg, of Ithaca, N. Y.; and Mr. F. F. Belsey, of London. Dr. J. Munro Gibson, of London, delivered a masterful address on "The Bible." Dr. James A. Worden presented "The Teachers' Work," and Mr. M. M. Greenwood, Jr., spoke on "House to House Visitation." Mr. George White, of London, spoke on "The Systematic Visitation of Sunday-schools;" Mr. Edward Towers, of London, spoke on "Examination of Teachers and International Di-

ploma;" Prof. H. M. Hamill presented the subject of "State Normal Classes and Graduates;" Mr. Charles Waters, of London, spoke on "The International Bible Reading Association;" Miss Annie S. Harlow presented "Primary Class Methods;" Mrs. Wilbur F. Crafts, "Application of Kindergarten Principles to Sunday-school Teaching;" Mrs. J. W. Ford, "The Home and the Primary Class;" and Mr. George Shipway, of London, "Pleasant Sunday Afternoons."

On the closing night President Jacobs delivered an appropriate address to the pages, ushers and young men of the committees, and young people of the choir. Parting words were spoken by Mr. F. F. Belsey, of London; Dr. D. D. Tyler, of New York; Mr. Edward Towers, of London; Dr. J. L. Phillips, of India; Mr. Wm. Reynolds, of Illinois; Mr. D. R. Wolfe, of St. Louis; Mr. Wm. Randolph, of Missouri; Dr. John Potts, of Toronto, and President Jacobs.

One special point to be remembered in relation to the work of this convention: the starting of the movement to introduce Sunday-school work in Japan, a large number contributing one dollar apiece to begin a fund for the purpose.

The people of St. Louis were extremely hospitable, the city extended special marks of courtesy in a number of brilliant illuminations, the various committees performed their arduous labors skilfully and the meetings were full of life, power, inspiration and blessing.

#### THE EIGHTH INTERNATIONAL (NINETEENTH NATIONAL) CONVENTION

Was held in the city of Boston, Mass., June 23 to 26, 1896. The meetings were held in Tremont Temple; three halls were used—the Auditorium, Chipman Hall and Lorimer Hall. In addition to these halls, Park Street Church was used for committee meetings and for a special noonday service conducted by Mr. Moody.

The sessions of the convention proper were held in the Auditorium, which was appropriately decorated.

Each day's work was begun with a devotional hour under Mr. Moody's direction, and this earnest and delightful service gave tone to the day's proceedings. All the meetings were characterized by manifest tokens of the presence and power of the Holy Spirit.

Some faces seen at the great convention held in the city of St. Louis, in 1893, were missed, among them Dr. Phillips, the Sunday School Missionary to India, and Prof. Lindsay, the leader of the chorus, both having passed in the interim to their reward.

Mr. William Randolph, of Missouri, was chosen President pro tem., and made the opening address. The address of welcome by the well known pastor of Tremont Temple, Rev. Geo. C. Lorimer, D. D., and the response by Hon. S. H. Blake, of Toronto, were worthy of the occasion. The music was under the direction of Mr. T. C. Evans, of Boston. Mr. William Reynolds presented a report giving a survey of the field. Rev.

H. M. Hamill's address covered the work done in the South and Rev. L. B. Maxwell's the work among the colored people in the South.

Hon. S. B. Capen, of Boston, was elected President and made a fine address. The report of the executive committee covering the work for the years 1893-1896, was read by the chairman, Mr. B. F. Jacobs, and was warmly supported in a great address by Hon. John Wanamaker, of Philadelphia. Addresses on Thorough Organization, State, County and Township Work, and Co-operation were given by W. B. Jacobs, of Illinois; A. J. Semelroth, of Missouri; Rev. E. M. Ferguson, of New Jersey; Hon. T. B. Barkworth, of Michigan, and Marion Lawrance, of Ohio. The work of the Home Department was presented by W. D. Duncan, Ph. D., of New York, and Rev. G. B. F. Halleck. Denominational Co-operation, by Rev. C. R. Blackall, D. D.; Rev. J. R. Worden, D. D., of Pennsylvania, and Rev. G. M. Boyington, D. D., of Massachusetts, and House to House Visitation, by C. D. Meigs, of Indiana. The Work of the Lesson Com't was presented by the secretary, Rev. Warren Randolph, D. D., of Rhode Island, and in an address by Rev. D. J. Burrell, D. D., of New York. The report of L. H. Biglow, treasurer, and G. W. Bailey, chairman finance committee, showed a total expenditure of \$23,855.23. Pledges were taken for the new triennium, amounting to \$35,203. The work of the Primary Department was presented by Patterson Du Bois, Pennsylvania; Margaret C. Brown, Michigan; Bertha J. Vella, Massachusetts; Mrs. W. J. Barnes, Pennsylvania; Mrs. W. J. Crafts, District of Columbia; Mary Chisholm Foster, New York; I. P. Black, Pennsylvania; Julia Dimmock Dudley, New Jersey; Anna S. Harlow, Pennsylvania; Mabel Hall, Illinois; Anna Johnson Semelroth, Missouri, and Mrs. M. G. Kennedy, Pennsylvania. Other addresses were delivered by Rev. A. F. Schauffler, D. D., New York; Rev. A. J. Diaz, Cuba; Rev. J. W. Butler, Mexico; J. R. Pepper, Tennessee; R. H. Bristow, District of Columbia; W. C. Pearce, Illinois; G. W. Pease, Massachusetts; M. C. Hazard, Ph. D., Massachusetts; Rev. Nehemiah Boynton, D. D., Michigan; Rev. H. C. Woodruff, New York; Rev. C. S. Albert, D. D., Pennsylvania; Robert Cowden, Ohio; E. B. Stevenson, Nebraska, and W. S. Witham, Georgia.

Reports were presented from the following States and Provinces, viz.: Alabama, California, Connecticut, Delaware, Florida, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Maryland, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, Ohio, Oklahoma, Pennsylvania, Rhode Island, Virginia, Vermont, Prince Edward Islands, Nova Scotia, New Brunswick, Quebec and Ontario.

At this convention the "Fifth International Lesson Committee," were chosen to select the lessons for the years 1900 to 1905. This meeting will be remembered as the last international gathering attended by Mr. William Reynolds, the greatly beloved field superintendent of International Sunday School work.

### THE NINTH INTERNATIONAL (FOURTEENTH NATIONAL) CONVENTION

Was held in the city of Atlanta, Ga., April 26 to 30, 1899. The sessions of the convention were held in Opera House, and the Field Workers' Conference, and Primary Union, meetings were held in the First M. E. Church. The convention was one of the largest, most harmonious and successful Sunday School meetings ever held. It was remarkable for the fidelity with which the program was carried out, and the results accomplished.

#### A WORD OF APPRECIATION.

The workers of Atlanta deserve to be held in grateful remembrance by the Sunday School hosts in attendance upon the sessions of the Ninth International Convention.

The preparation for the entertainment of the body was complete. The Grand Opera House, with its thousands of seats, compactly and comfortably arranged, proved to be a magnificent auditorium, and its excellent acoustic properties greatly facilitated the proper dispatch of convention business. The people of Atlanta are to be congratulated upon possessing in their midst such a splendid convention building.

The care taken of the delegates was most excellent. Hospitality, unstinted, was extended, and cordiality, frank and sincere, everywhere manifested. The chivalric nature of southern gentlemen and the graciousness of bearing of the ladies were never more fully exemplified than in the reception accorded and the entertainment provided for the delegates.

The local committees were untiring in their efforts to perform the arduous duties of their respective lines of labor, and it is but just to say that never in the history of the International Convention has their service been surpassed. The Hon. Wm. S. Witham, chairman of the Finance Committee; the Hon. H. H. Cabaniss, chairman of the Reception and Entertainment Committee; the Hon. John M. Green and the Hon. Asa G. Candler, respectively, chairman and secretary of the General Committee of Arrangements, deserve special mention for their constant efforts to further the comfort and pleasure of the convention members. Mr. B. C. Davis ably and faithfully conducted the various services of song, and Miss Helen L. Waddill, an accomplished young lady of Atlanta, rendered invaluable secretarial service to the various officers of the convention.

The Hon. Hoke Smith, sustained his excellent reputation as a presiding officer.

The boys who acted as pages were polite and attentive.

The press of Atlanta spared no pains to report fully and accurately the proceedings of the convention. Their work was very helpful, and highly appreciated.

And Dame Nature was propitious and the convention enjoyed perfect weather.

#### SPECIAL CONVENTION POINTS.

The genial presence of the lamented William Reynolds was sadly missed; a life size crayon portrait of this "Prince in

Israel" had place on the platform during the entire session, a sweet reminder of the great loss of the Sunday School Militant and of the great gain of the Sunday School Triumphant.

The World and International S. S. Convention Flag, with its graceful streamers, hung to the right of the platform. Sunday School Statistical Maps were tastefully arranged.

The International Evangelical, of St. Louis, through its business manager Mr. W. H. McClain, directed a special train of delegates to the convention.

The Sunday School Times, through its representative, Philip E. Howard, of Philadelphia, gave the delegates a trolley ride over the principal thoroughfares of the city.

The deliberations of the body were conducted with Christian decorum, and while at times there was the appearance of sharp differences of opinion, it was only a *seeming* and invariably gave way to a hearty unanimity of action.

The devotional meetings were uplifting and exerted a gracious influence upon the services which followed.

This convention marks the promotion of the nestor of the Sunday School work in America, Mr. B. F. Jacobs, to the Honorary Chairmanship of the International Executive Committee and to the Chairmanship of the World Wide Sunday School Commission. It also marks the calling to the august position of the Chairmanship of the Executive Committee, Hon. John Wanamaker, whose name is a household word in the Christian homes of America and whose life is an inspiration to each generation of our country's youth. May the reins of control in his hands guide the Sunday School hosts to an ever enlarging conquest of the children for the Prince of Peace!

The Sunday School workers who attended the Atlanta convention will, surely, when they recollect its inspiring sessions, freighted with instruction, announcing victories gained and indicating larger fields to be won, "make haste to live, and consider each day a life."

# Ninth International Sunday School Convention.

ATLANTA, GEORGIA.

---

April 26 to 30, 1899.

The regular sessions of the convention will be held in the Grand Opera House, at 9 a. m., 2:45 p. m., and 7:45 p. m., daily, beginning Wednesday evening, April 26.

## SPECIAL MEETINGS AND CONFERENCES.

TUESDAY, APRIL 25.—Meeting of the International Lesson Committee to select the lessons for 1902.

WEDNESDAY, APRIL 26, 9 o'clock a. m.—Meeting of the International Executive Committee, in the First M. E. Church South.

WEDNESDAY, APRIL 26, 10 o'clock a. m.—Meeting of the International Field Workers' Conference, in the First M. E. Church South.

WEDNESDAY, APRIL 26, 5:30 to 7 o'clock p. m.—Conference of Primary Workers. Reception by the Atlanta Primary Union. First M. E. Church South.

THURSDAY AFTERNOON, APRIL 27, 1 to 2 o'clock.—Primary Conference and Business Meeting of International Primary Council, for members only. First M. E. Church South.

5:30—Massachusetts' Tribute to Henry W. Grady, at the Monument.

FRIDAY AFTERNOON, APRIL 28, 1 to 2 o'clock.—Primary Conference and Business Meeting International Primary Department. First M. E. Church South.

SATURDAY AFTERNOON, APRIL 29, 5:30 to 7 o'clock.—Reunion of World Convention Delegates. First M. E. Church South.

# FIRST DAY—EVENING SESSION.

## WEDNESDAY EVENING—FIRST SESSION.

April 26th.

The Ninth International Sunday School Convention convened in the Grand Opera House, Atlanta, Georgia, as per published programme, April 26 to 30, 1899.

At 8 o'clock p. m. a song service was conducted by Mr. B. C. Davis, of Atlanta. A chorus of three hundred voices, assisted by an orchestral accompaniment, led the singing.

Mr. B. F. Jacobs, Chairman of the Executive Committee, called the assembly to order, and Dr. W. W. Landrum, of Atlanta, read the 13th chapter of First Corinthians and offered prayer.

"All Hail the Power of Jesus' name," was sung.

The speakers of the evening were invited to the platform; also the members of the International Lesson Committee, who were presented to the audience by Mr. Jacobs.

MR. JACOBS: The Hon. S. B. Capen, of Boston, Mass., the president of this convention, is detained by sickness in his family and absolutely prevented from attending. It is, therefore, my pleasure to introduce to you as the presiding officer, the Hon. John M. Green, the first vice president, who will preside over the sessions until the election of new officers takes place and a new president has the chair. I have the pleasure of introducing Mr. Green to you! [Applause.]

Mr. Green took the chair and introduced the various numbers of the programme.

Hon. A. D. Candler, Governor of Georgia, was introduced and received with hearty applause.

## ADDRESS OF WELCOME.

BY GOVERNOR A. D. CANDLER, OF GEORGIA.

*Mr. President:*—In the name and behalf of all the good people of Georgia, I greet you and extend to you a cordial welcome to the Empire State of the South. While we are not exempt from the blight of lawlessness and crime, we are a conservative people, and welcome at all times those who come among us as you have come, to help us to do good and to be good. I dissent from the pessimistic views of those who see naught but evil in the world, and who believe the human race is constantly growing worse. On the contrary, I believe that notwithstanding the frequent outbreaks of crime and lawlessness in the land, the human race is from generation to generation growing better. While there is still, even in Christian nations, a deplorable amount of crime, it is a pleasing fact that wherever there is most Christianity there is least crime; and I have often thought that leaving out of the question the life that is to come, the Christian religion is doing more to promote the

happiness of the human race in this life than all other agencies combined. Every organization or institution which promotes morality and Christianity among the people lessens immorality and crime, and increases the happiness of the human family. Of all the auxiliaries of the church for Christianizing the world, and of all the institutions erected for the promotion of healthy moral sentiment, none perhaps have been so potent for good as the Sunday School. Only a little over a hundred years old, it has spread all over the civilized world, and is today recognized by Jew and Gentile, Catholic and Protestant, as the most helpful handmaid of the church. This rapid spread, too, has been in spite of the prejudice which Robert Raikes and his co-laborers encountered in their noble work of philanthropy; for the Sunday School, like the reformations of Luther and Calvin and Wesley, and like the temperance reform and every other movement for making men and women better and happier, met with violent opposition, and bigots and fanatics charged that it secularized the Lord's day, and was an effort to substitute education for religion. In England and Scotland and New England, anathemas were pronounced upon it, and the head of the English church, the Archbishop of Canterbury, felt called upon to summon a council of bishops to consider the best and most effectual way in which to resist this innovation upon the domain of the church. But "man proposes and God disposes." The little ball that Robert Raikes put in motion a little more than a hundred years ago, has rolled on and gathered volume and momentum until now it is irresistible for good; and there is today for it a broader field for usefulness than ever before, because the secular schools are doing less for morality than ever before. In the olden time the teacher, to whose care and tutelage was entrusted the children of the village or neighborhood, was expected to stand next to the preacher in all the Christian virtues; and some portion of the scriptures were read by and expounded to the pupils every day. But now school teaching is a trade, and the man or woman who can teach successfully the lessons in the books, and establish a reputation of being a good disciplinarian, is accepted as a good and sufficient teacher; provided only he or she avoids the grosser sins of intemperance and immorality. In the olden time when all scholastic instruction was imparted to the child by the parent or the private tutor this was not the case, but the lessons of morality and virtue were as assiduously inculcated as those of literature, science and art. But now, since the state and not the parent is looked to to provide teachers and support schools, the moral training of the young is woefully neglected. The best evidence of this is the indisputable fact that in all of those states in both Europe and America in which the state supports and controls schools, illiteracy has decreased much more rapidly than crime and immorality. Indeed in some of the states, while under this system illiteracy has largely decreased, crime has actually increased. This is deplorable; for to cultivate the intellectual at the expense of the moral is destructive of happiness in this life and the life to come, whereas the object of all education should be to promote

happiness and the usefulness of our children in this life and their eternal happiness in the life to come.

A distinguished educator and philanthropist has said "it is not a debatable question whether a man's moral or intellectual life is of the greatest value, for happiness is as high above intelligence as the heavens above the earth; nor is it debatable whether it were better for our country to be filled with shrewd and intelligent scoundrels, or with good but ignorant men. Ignorance is a trivial matter compared with crime, and intellectual shrewdness is no compensation for the loss of virtue and happiness." I agree fully with the learned doctor. Ignorance, while a great calamity to a community, pales into utter insignificance in comparison with immorality and crime. Hence moral education is incomparably more important than intellectual education; and it is infinitely better for the state and for society, for the ruling class, to be ignorant but virtuous rather than educated and vicious. We have had under the system of secular education which has prevailed in our country, if not too much of the intellectual certainly too little of the moral. We have cultivated, in our common schools, the brain to the neglect of the heart; and in consequence of this there is not only room but an absolute necessity for the Sunday School to supply that higher and more important education which is neglected in the state schools. There is left us no other agency upon which we can safely rely to assure this moral training, without which, however high the standard of literary education, immorality and crime, and, as a consequence, unhappiness and misery will abound among the people.

As the object of all government should be to promote the happiness of the people, and as there can be no happiness without virtue, the greatest auxiliary to any government is that institution which promotes virtue; and all such institutions will be welcomed by intelligent and conscientious rulers and law makers.

Thus believing, I welcome the Sunday School and I welcome to Georgia this vast assemblage of Sunday School workers. I welcome you because you come among us for good, and because you do us good by coming among us. You make my task and the task of those who legislate for this great commonwealth lighter, because you sow the seeds of virtue; and where virtue prevails there is little need for the law maker and the ruler to interfere. The more nearly men live up to the Divine law, the less necessity is there for the human law. [Great applause.]

THE CHAIRMAN: I take great pleasure in presenting to the convention Hon. W. J. Northen, ex-Governor of Georgia.

Mr. Northen was received with applause.

## FOR THE CHURCHES AND SUNDAY SCHOOLS.

HON. W. J. NORTHEN.

*Mr. Chairman and Delegates:*—So far as I may be allowed, as a private citizen, I desire to join the governor in the cordial and hearty welcome he has extended, in the name of the

commonwealth. All our people are glad you are here, and we will do all we can to make you glad you came. We recall, with profound gratefulness and appreciation, your visit to this city twenty-one years ago. Your coming then was a benediction. We are sure your present session, held under your enlarged plans and helpful experiences, will lead us into wider fields of usefulness, as we take in the broader lines of work you will suggest and the grander possibilities that now open up for the Kingdom of Christ.

Surely the conception that made possible the plans you are pursuing was an inspiration, bringing the Christian denomination and the nations themselves to unity of thought, unity of faith, and unity of purpose and action for the salvation of the world. We, ourselves, representing the various evangelical churches, are quite familiar with the work of assemblages known as synods, conferences and conventions, held by separate bodies of Christians; but it has remained for you to embody and comprehend them all in fraternal union, for the spread of the gospel to the uttermost parts of the earth. Your plans are pursued in all the evangelical churches throughout the civilized world; and following the banner of the Most High, you marshal, Sabbath after Sabbath, a mighty host—13,000,000 or more—of those who are to become the Christian civilization of the world. Rising to the conception of the grand possibilities the Lord has opened up before you, the churches, the Sunday Schools, the community, the state and the nation, hail your coming with hallelujahs; for, surely, through his Christ and through you, the Lord God Omnipotent reigneth.

Because of your strong Christian character as individuals, and your abiding faith in God, we give you Christian greeting. Because of your praiseworthy zeal and untiring efforts you have made, through intelligent direction, for the past quarter of a century, for the betterment of mankind and the evangelizing of the world, we take you to the warmest place in our Christian affections and fraternal regard.

Because of the earnest solicitude you feel in the young people of all nations, and the special work you are doing to broaden their citizenship and inspire them with the great possibilities of Christian civilization, the churches and Sunday Schools of this splendid city of the South, earnestly desiring to co-operate with you in your glorious work, give you most cordial greeting, while we invoke God's blessing upon you and upon ourselves for your coming.

In speaking for the Sunday Schools and the churches of Atlanta, I speak, necessarily, for the city itself. The Christian citizenship of Atlanta comprehends the city's business capacity, its educational development, its professional standing, and the pluck and enterprise of its thrifty people. It is the pride of our city that our most prominent business and professional men are equally prominent in Christian work and church service. [Cheers.] The men and women who welcome you today are the men and women who have built Atlanta, and

who stand constant and patient guard over its morals, its growth and its future. You would do well to know what these Christian influences have builded in this leading city of the South. Something more than thirty years ago Atlanta was but a mass of smoking ruins, desolation and death, where blackened chimneys stood like dead sentinels over the blasted hopes of a struggling, defeated and impoverished people. At the end of our civil strife, Atlanta, from her one thousand houses, had but three hundred left standing. What is here today has been built by a pluck and an energy born of poverty and perseverance, with strong confidence that God would help the willing and uncomplaining, though they were weak and poor. The religion of our people has gone into our business and their business has gone largely into their religion. Starting with absolutely no business in 1865, in 1897 Atlanta received one-third the freight that came into the state. Thirty-four years ago there was hardly one dollar in this town to turn a trade. During the past year, the bank clearings of the city aggregated seventy-two millions, while the total commerce of the city, exclusive of insurance, real estate and miscellaneous money transactions, amounted to fifty-six millions. At the beginning of the period of our woes, there were only a few stragglers to be found in the wake of fire and sword; today there is a busy population of one hundred and fifteen thousand; while the real property of the city has been built up to sixty millions five hundred thousand. While the people of Atlanta have been "diligent in business, they have been fervent in spirit, serving the Lord." These are the people who make our churches, our Sunday Schools and our religious organizations, and it is for these I bid you welcome.

We greet you as the embodiment, for the time being, of the great hosts of Christian men and Christian women scattered all over the entire civilized world, whose consecrated lives and beautiful service are making mankind better for their living and preparing the nations for the coming of the Lord. In no city that I have ever known is the spirit of Christian fellowship among denominations broader than exists among the evangelical churches of this city. Whilst every man holds, with pronounced adherence, to the tenets of his peculiar faith, yet there is a strong brotherly regard among all our Christian people, so that we fight each other less and the devil more. We greet you, therefore all the churches and all the Sunday Schools of all the denominations that have received large spiritual benefit from your labors, as brethren in one common Lord, and we stand with you upon the broad platform of Christian charity and Christian service.

Broader than that—we greet you as the coming together of the evangelical churches of the nations—international as well as interdenominational. We greet you as we greet the splendid morning of a bright and broadening day, that shall usher in the glory of the Lord's last great command—"Teach all nations." Interdenominational, international, and interracial. It is hardly necessary to say that colored people are welcome in the South. Some years ago, the South was the enforced home

of the negro; today it is the home of his choice. Your presence here as colored people gives marked evidence of your desire for the elevation of your race, while you make your contribution for the betterment of the world. We join you most heartily in this praiseworthy alignment. We sympathize with you most kindly in the troubles that confront you, and the good people of this city will always be ready to congratulate you upon the advances you make in civilization and Christianity. Together we have difficult problems to solve and some bad elements to subdue, but let us trust God and wait, and all things 'ere long will be well.

Now that you are here and your work is begun, we greet you from Canada, from Mexico, from the states and from across the seas, from whatever nation or country of the earth you come, we bid you welcome. We salute you as chosen ambassadors from the Lord, commissioned with glad tidings and good news for all mankind.

(Mr. Northern's address was punctuated by applause.)

THE CHAIRMAN:—It affords me pleasure to introduce to you Rev. A. E. Dunning, D. D., of Boston, Massachusetts, Secretary of the International Lesson Committee.

## RESPONSE TO THE ADDRESSES OF WELCOME FOR THE NORTH.

DR. A. E. DUNNING, OF MASSACHUSETTS.

*Mr. President, Your Excellency and Friends:*—Massachusetts, New England and the North respond gratefully to your expression of welcome. Once they came down here to insist on the unity of these great states, and you gentlemen were pronounced in your remonstrances to their coming. We rejoice, therefore, the more in the emphasis you lay upon your welcome to us here today. [Applause.] You are glad to see us here for reasons that every northerner understands. A few weeks ago, Your Excellency and myself stood on the same Georgia platform, and enjoyed together the music of "The Star Spangled Banner" and "Way down South in Dixie" [Applause], two National Anthems! [Cheers.] Both of them belong to us of the North, and both of them belong to you of the South [Applause], for there is no longer a North and a South. [Great applause.] If once we came to you with the sword of war, we come to you now with the sword of the Spirit. It is a sword which we wield together, and not unmindful of what Your Excellency has said tonight of the lawlessness and crime that threaten us, I stand here to say that we are one people; the criticisms that the people of the United States pass upon Georgia they pass upon Massachusetts as well. Your homes are as sacred to us as they are to you, and we must join together—[tremendous applause]—as one people to protect our homes, our peace, our order, one people to maintain the majesty of the law, one people to be good that we may make the nation great,

and guard every cabin in Georgia as we do every home in Massachusetts. [Great applause.] There is but one way in which we can do this thing: it is by clasping hands together over the one Book, and that Book the Word of God! [Cheers.] Some years ago Mr. Northen, then the Governor of this great state, and other prominent gentlemen of Georgia, sat at a table, and I heard and shared a little in the conversation of that day; and after they had gone I said, "I discovered that Mr. Northen was a Christian before I discovered from anything he said that he was governor of Georgia." [Cheers.]

We know it is true, sir, that the prominent citizens of this fair city are citizens of the Kingdom of God; and I, having traveled some through the North and South, am glad to have this opportunity, which I did not know I should have fifteen minutes ago—for I stand in the place of another—to say that I believe, in proportion to the population, there are more family altars in Georgia than there are in Massachusetts; [applause] that there is as much simple faith in God, as much honest and holy purpose to obey His will in Georgia, as there is in any state of the North; and I believe that by faith in Him and the consciousness of honorable purpose the United States of America will win out for righteousness and truth against all lawlessness and crime. And so, sir, I am glad to stand here and in the name of my fellow citizens of the North to say, as I have said before, and to say with pride, that if I could not be a citizen of Massachusetts, I would be proud to be a citizen of Georgia. [Cheers.]

Mrs. M. McDonald, of Chicago, captivated the great convention with several solos. She made the Illinois Delegates to feel proud of the chief city, and state.

THE CHAIRMAN: We will now hear from Canada. I take pleasure in introducing to you Principal E. I. Rexford, A. B., of Montreal, a member of the International Lesson Committee.

## RESPONSE TO THE ADDRESSES OF WELCOME FOR CANADA.

PRINCIPAL E. I. REXFORD, OF QUEBEC.

*Mr. President and Fellow Workers in the Sunday School:—* This is one of the occasions when we look to see the best foot put forward; and although it seems a pity, in view of what has already taken place, that a single word of regret should be passed, I cannot help saying that I regret for my country that the Hon. Mr. Blake is not here tonight to respond on behalf of Canada. I regret for my country's sake, I regret it for your sake, and I regret it for my own sake. [Laughter.] It seems to me a pity that a magnificent gathering of this kind should be called to listen to a few thoughts one may be able to throw out after a few minutes warning and consideration; and yet the occasion is one to inspire even the most sluggish in thought, and having received my

marching orders, I shall endeavor to act as the mouthpiece of that northern land which we call the Dominion of Canada, and to express to you, gentlemen, our thanks for the manner in which you have voiced your welcome to those of the far North, and to this audience for the manner in which they have received these words of welcome. I thank you that in this gathering you have gone beyond your own borders and have given us, may I say your cousins, the pleasure of being present at this family gathering. We count it a pleasure and an honor, for various reasons. We are together the inheritors of the past, a past that is glorious, glorious in its history, in its literature, in the deeds of men whose names are household words throughout the whole world. And as we stand together today in connection with Sunday School work, these thoughts rush in upon my mind. We claim together the results of the great Reformation Period; we stand together, the great majority at least, as those who speak a language that is today first on the face of the globe, the language of its literature, and of its commerce. The names of Shakespeare and of Milton are yours; they are ours; we rejoice in them together. And in connection with that great common bond of literature we stand here united over the great version of the Holy Scriptures which we speak of in our land as the "King James Version" [Applause], and we are united in claiming the results so manifest throughout the English speaking world as directly traceable to that one great common version of the Holy Scriptures, which has done perhaps more than any other one thing to keep the great Protestant Christian Church united to the extent that it is united today; for we are learning to recognize the common ground on which we stand rather than the differences to which we can point. We owe this spirit largely to the fact that we have inherited this precious Book in one common language. [Applause.]

I thank you for the welcome you have given us tonight, because it is a welcome that comes from a great people. You are marching across the page of history, well nigh one hundred million strong, with tremendous responsibilities. We accept your welcome as a part of another great nation marching across the same page of history, four hundred million strong; and gladly unite with you to form one third of the total population of the globe under the influence of the English language and largely of Protestant Christianity. [Cheers.] It is a matter of pride tonight to myself and to my countrymen that I should be for a moment the point of contact between these two great nations of the world. We should be united in caring for the rising generation, as we have heard tonight, so as to develop Christian influences and throw them over these five hundred millions for the ages to come. [Applause.]

We stand together as two great nations upon certain definite, fundamental principles. We stand first and foremost for the sanctity and sacredness of human life [Cheers], as the foundation of all morality, social and political. If the home circle is right, there will come rightness in time in the

other phases of social life. We stand together also in recognition of the first importance of public schools, as the institution which first receives and deals with the children of the home; and let me say, notwithstanding what we have heard tonight, we stand together with reference to the public school as the great factor in the development of character, first and foremost, notwithstanding the fact that apparently we deal with the mind chiefly. Character building is coming to be, if it has not already come to be, in the leading schools of this country, the great central thought that is inspiring the day-school teachers of our land. [Applause.] We stand together as two nations, and we regard the children as the most precious heritage of the state; and we stand together as those who are bound to see that the influences which are being brought to bear upon the most plastic period in the life of a human being shall be the influences which make for good; and therefore this gathering which we have here tonight is one that represents every section of this continent, a gathering which works together for the advancement of the highest interests of the children committed to our care.

Let me say again, sir, we stand together for the principles of civil and religious liberty. [Applause.] We stand firmly upon these principles, because we can look back through our individual history on this continent and through the history of our forefathers in the old world, and see the struggles by which these principles which we recognize today as fundamental have been obtained and acted upon. We stand therefore for these principles, and again I say that I feel it is a privilege to occupy this platform as the point of contact between the two greatest agencies the world has ever seen for good.

But we stand together also for the great doctrine that privilege carries with it responsibility; that no man who lives, lives unto himself; that he is in large measure his brother's keeper; that the life which strives to concern itself immediately with his own interest will soon wither and decay; that the highest development of the individual life absolutely demands that it shall have a care for the interests of others, before its own development can be reached. So in the Sunday school, if it concerns itself solely with its own interests, and does not go out into the highways and byways, and bring in those who are not immediately interested in Sunday School work, that Sunday School will not thrive. The congregation that strives to confine itself within its four walls, paying no attention to the dark places of the community in which it is placed, is a congregation that cannot go forward to the higher development of spiritual life, and to the strength which is intended for all Christians who reach out. And, also, may I say, that the nation that confines itself to its own immediate interests and is selfish and keeps within its own bounds, and lets the dark places of the earth take care of themselves, and gives no attention to them, is not following that line which leads to the highest national development. It

is the missionary spirit which has been manifested by our churches in this land, and in our own land, and in the old land also, that has raised our civilization and raised our spiritual life to the high point it has in many aspects attained. Our Christian men and women have looked to the heathen lands, and they have given to them consideration; they have sent men and money into them; and this accounts for the development of Christian zeal so largely during the past one hundred years. So, I say, those nations which look out beyond themselves and endeavor to benefit the whole world, that recognize the high privilege they enjoy in the particular place of the earth which God has in His providence allowed them to take hold of, and the responsibility that rests upon them in consequence, and stretch out a helping hand to these darkest spots of earth, are doing God's work, and will thereby be so much raised to a higher position. It seems to me that the high place my own country has attained and held—you will pardon me if I say this word—is largely due to the fact that a large proportion of our population has manifested the true Christian spirit, and has sent forth an army of workers into these heathen lands in order to bring them to a knowledge of the truth as it is in Jesus. [Applause.] It seems to me, therefore, that these United States, this great western giant, and the strong Empire on the other side of the sea, will promote their best interests if they see to it that the dark places of the earth receive their attention. We must rejoice, therefore, when we see these two great peoples acting together in any divinely appointed direction.

I thank God for the manner in which you have welcomed us, and for a part in this great demonstration. I deem it a high honor to have had the privilege of placing before you these few thoughts that have occurred to me during the brief time that elapsed since I received notice to appear before you tonight. I thank you in behalf of those who are present here from Canada, and I thank you in behalf of the many who desired to be present but were prevented by the long distance which intervenes between this Southland and the far North.

I thank you for the kindly manner in which you have listened to my remarks. [Applause.]

THE CHAIRMAN: I take pleasure in presenting to you a brother from the West—Mr. S. H. Atwater, of Colorado.

## RESPONSE TO THE ADDRESSES OF WELCOME FOR THE WEST.

S. H. ATWATER, OF COLORADO.

*Mr. Chairman and Mr. Governor:*—I read in my Bible that they “shall come from the East and from the West and from the North and from the South, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven.” I cannot sit down with Abraham and Isaac and Jacob, but I am

glad that I could come from the far West and sit down here with you. I am glad to get within hand-shaking distance of you. I hope to get well acquainted before we part. At a meeting of the early New England settlers, after a long argument, it was decided that it was not likely that the country west of Newton (which is now a suburb of Boston), would ever be settled to any great extent. Even in my father's day central New York was considered "far west." I live two thousand miles west of New York, and I could go another two thousand miles still further west, and almost all the way find cities and towns with their Sunday Schools. Looking backwards, we now laugh at the congressman who argued that the Pacific railroads could not be built, and that money spent upon them would be wasted. Only those who have traveled across the continent can realize its extent, its magnificent distances. In our west country, the Federal Government almost gives away fine land. Twenty-seven million acres were parted with in one year. But bigness is not always greatness. Dr. Lyman Beecher said, "To Christianize America, we must Christianize the West." We say to Christianize the world, we must Christianize America. We are proud of our country. And now, Mr. Governor, I wish to thank you for your kind words of welcome on the part of the great West which I represent, which I suppose means the country from the Missouri river to the Pacific ocean, certainly including Alaska, and I almost think the Philippines, too, although my Eastern friends may claim these. You have extended to us a hand of hearty welcome; we give you in return our hands no less heartily, hands that have touched the hand of Jesus, we hope, because we are doing His work there the same as you are doing it here. We find in the West that hard work pays in Sunday School, as it pays in anything else. I want to say to you and to these Sunday School workers here that Colorado extends to you a most hearty invitation to bring the next convention to Denver in 1902. The city, the state, invites you. We can show you a lovely city of about one hundred and fifty thousand people. By a few hours' ride we can show you the greatest gold mining camp in the United States—Cripple Creek—and with it the finest scenery of the country. We will show you the backbone of the continent, and you know what backbone means to a man. We will show you live, active Sunday Schools, thriving at an altitude of nine thousand, ten thousand, eleven thousand feet above sea level—two miles nearer heaven than you, but because two miles nearer heaven I will not say that they are any holier than you. Come to Denver and we will do you good.

Souls are worth winning. More souls have been won for Christ through the Sunday School than by any other branch of the Church of Jesus Christ. The best part of the Sunday School is not theology, but it is the saving of souls. I wish you the greatest success possible in your work. [Applause.]

Dr. Owens sang, "Christ the Lord is risen today." And the Chairman introduced Rev. Jas. I. Vance, D. D., of Tennessee.

## RESPONSE TO ADDRESSES OF WELCOME FOR THE SOUTH.

JAMES I. VANCE, D. D., TENNESSEE.

*Mr. Chairman, Your Excellency, Delegates and Friends:—* In responding for the South to the eloquent and gracious welcome of Georgia's representatives, I am somewhat embarrassed. It is too much like making a speech to myself; for Georgia is a part of the South, and Atlanta is a southern city. While profoundly grateful for the royal welcome given us, I am disposed to congratulate our hostess on her fortunate location. She is beautiful for situation, and at present the joy of the whole earth. Happy Atlanta!

When the divinity which locates cities came to consider Atlanta's case, it said: "You shall have southern soil for your home, and a southern sky for your canopy, southern stars for your sentinels, the fragrance of southern flowers for your incense, the carols of southern song-birds for your melodies, and the sons and daughters of southern homes for your friends and lovers." Happy Atlanta! No wonder she talks about herself. She has something to talk about.

And yet you can see that while my friends from North, East and West may dwell on Atlanta's charms, modesty forbids that I indulge too freely in laudation. It is too much like a fellow's shaking hands with himself over his own celebrity. Perhaps I may go as far as a certain good woman of my acquaintance, whose sons are held in high esteem by all who know them. Frequently her friends ask "Are you not proud of your sons?" To which she invariably replies: "Not proud, just grateful."

I shall not say that we are proud of Atlanta, but we are grateful for her wonderful enterprisc, her bustling activities and resourceful people, peculiarly grateful and happy that she has brought here into the very heart of our southern country this great International Convention.

We believe that you will find here an atmosphere congenial to the great cause that throbs as the soul center of this mighty gathering of Christian workers.

The religious life of the South has not yielded to some influences, which elsewhere, for a while at least, boded no good to the cause of Christianity. We believe in a Bible which not only can be studied, but which challenges the closest study, a Bible which survives the scrutinies of the severest criticism, and all the tests of time and experience, and which abides unimpaired in its testimony, and of infallible and inspired authority on all questions of religion. We believe that the old Book can take care of itself. It needs not so much to be defended as to be proclaimed. Its proclamation is its ample defense.

Here in the South we believe in a pulpit that confines itself to Jesus Christ and Him crucified; and to a Church that exists for the good it can do rather than for the glory it can get.

Therefore we are right glad to strike hands with the Christian workers of the world, around the open pages of the Book of books, and in behalf of the movement, whose mission is to transmute the truths of the Book into the blood and bone, the brawn and brain, the thought and character and service of the manhood and womanhood of the world.

And yet I stand here tonight, a southerner speaking for my section, and addressing an audience from all sections, there is one foul blot upon the fair fame of the South, at the bare mention of which the heart turns sick and the cheek is crimsoned with shame. I want to lift my voice tonight in loud and long and indignant protest against the awful horror of mob violence, which the other day reached the climax of its madness and infamy in a deed as black and brutal and barbarous, as can be found in all the annals of human crime. [Applause.]

I have a right to speak on this subject and I propose to be heard. The time has come for every lover of the south to set the might of an angered and resolute manhood against the shame and peril of the lynch demon. These people whose fiendish glee taunts their victim as his flesh crackles in the flames, do not represent the South. [Applause.] They slander the South. I have not a syllable of apology for the sickening crime they meant to avenge. But it is high time we were learning that lawlessness is no remedy for crime. For one, I dare to believe that the people of my section are able to cope with crime, however treacherous and defiant, through their courts of justice; and I plead for the masterful sway of a righteous and exalted public sentiment that shall class lynch law in the category with crime.

But we are assembled in a convention where sectional lines fade out and disappear. Our problems are problems of a common humanity. What has geography to do with mercy and justice? What are the points of the compass to character? What are climate and soil, north pole and south pole, sunrise and sunset, to the tie which binds into one great family all the children of men?

"O east is east and west is west,  
And never twain shall meet,  
Till earth and sky stand presently,  
At God's great judgment seat;  
But there is neither east nor west,  
Border nor breed nor birth,  
When two strong men shall stand face to face,  
Though they come from the ends of the earth."

We are also coming together here in a convention where sectarian and denominational lines disappear. Our problems are the problems of our common Christianity. The Word of God is the property of the race. The religion of Jesus is a world-religion. What are denominational differences and the battlecries of sects, when the destiny of mankind is at stake, and all the heavens are thundering down the message

of the Savior of the World? As we look and listen, may the things which unite us be the things which command us—for these are the things which are divine—until closing ranks and striking hands, we shall shout the tocsin of a united and advancing Christendom, in the face of a defeated, retreating foe.

I thank God for such a gathering as this.

“We are not divided,  
All one army we;  
One in hope and doctrine,  
One in charity.”

And now what shall be the great word of this convention? One lofty purpose is to stimulate the study of God's word. Shall we make that the great word of the convention—*Study*? Another aim is the devising of better methods of work and finer forms of organization. Shall we make *organize* the great word of the convention? Still another inspiring goal is the development of spiritual life. During these days we spend together, shall we place the emphasis on *growth*? There is another royal word that dwells perhaps higher up toward God than any one of these. It fell from the lips of the Savior a long time ago, as He stood upon a mountain top of privilege, and God is sounding it from the summit of this peerless century with an eloquence and power such as never thrilled through the world before. It is the word that sends us to our work, and that demands the conquest of the world for Christ.

This convention will prove no failure, if in the coming years, its glory shall be found to consist in the divine fact that it gave a fresh and pentecostal baptism of missionary enthusiasm to the Church; and the word which I should like to hear sounding above every other in the ears of this mighty gathering of Christian workers, is not knowledge, nor method, nor growth, but *go*—“Go ye into all the world, and preach the Gospel to every creature.”

May God signalize this as the great missionary convention in the history of the Sunday School movement! May there leap forth here the holy flame of missionary consecration, until the spirit of this place shall be that which concludes that because Christ laid down his life for us, “we ought to lay down our lives for the brethren.” [Great applause.]

THE CHAIRMAN: I take pleasure in introducing to you a colored brother from the land of flowers, Prof. N. W. Collier, of Florida.

## RESPONSE TO ADDRESSES OF WELCOME FOR THE COLORED PEOPLE.

BY PROF. N. W. COLLIER, OF FLORIDA.

*Mr. Chairman and Delegates:*—If all the sentiment of gratitude which fill my heart and crowd to my

lips for utterance at this hour were given the forms and bodies of 'men, this vast auditorium would be altogether too small to accommodate them. And were many days set apart for the response, the time would be far too short to give them full expression. A few days ago I picked up an Atlanta paper and saw this headline and incident:

*"He Wasn't Ready."*

The item ran thus: An inspector on one of the numerous railways that run into Atlanta was going about his duties as ear inspector early yesterday morning, when he came upon an unsealed ear in which a tramp, having taken a lower berth the night before, at a distant point, in order to arrive at Atlanta, lay, as the inspector thought, wrapped in quiet sleep. After his usual custom, the inspector proceeded with the persuasive eloquence of a number 10 boot, to arouse and eject the tramp from the ear. He kicked him once. The tramp, groaning meanwhile, said: "Brother are you ready for heaven?" The "brother," astonished at the tramp's coolness under fire, made no reply for a moment. The tramp continued: "For Heaven's sake don't disturb me, I am dying with small-pox." The inspector shot from the car, as if driven from a catapult. In his hasty flight he took time only to yell back to the feigning tramp: "Don't tell 'em that you saw me." He was evidently not ready for a better city. Atlanta was good enough for him.

So we as strangers, observing Atlanta's large heartedness and generous hospitality, can readily appreciate the feelings which prompted the inspector to prefer to remain in Atlanta rather than go to Heaven in such an unceremonious way.

Yes, Atlanta is a charming city and more, it is historic. The name "Terminus," adopted in 1840, is especially significant "the end"—no more beyond. Three years later, it became "Marthasville"; and in 1847 "Atlanta," and though a few years later she passed under the sword and through the flames of the late unpleasantness, she has arisen phoenix-like out of the very ashes of the conflict, and stands today Atlanta—supreme—a living monument of the pluck, energy, endurance and resourcefulness of a mighty people. As goes Atlanta, so goes the South. Indeed, she is the best exponent of the New South.

How much Atlanta owes to her illustrious son, the first champion of the New South, the unterrified defender of the industrial revolution, the lamented Benjamin H. Hill, the future alone can tell. He was the first to grasp the situation, and preach the gospel of the New South. He preached, too, the gospel of education for the masses—black as well as white. He sought the safety of the State in the diversification of industries, the education of labor, and the multiplication of schools. At his death Atlanta lost a magnetic orator, a patriotic citizen, an irresistible logician, her foremost statesman. But any reference to Atlanta and the New South would be incomplete, should we fail to mention that peerless gentleman, that matchless orator, that loving messenger of peace, that sainted martyr, Atlanta's pride and patriot, Henry W. Grady.

We see him as he goes hither and thither, by word or deed, giving life to some needed though sleeping movement, or perhaps pouring oil on troubled waters. Hear him, as at the Boston banquet, he pleads for more patience, a larger confidence and greater sympathy among brethern. One can never forget his picture of the devotion of slave and master:

"I catch another vision," says he, "the crisis of the battle, a soldier struck, staggering, fallen. I see a slave, scuffling through the smoke, winding his black arms about the fallen form, reckless of hurtling death, bending his trusty face to catch the last words that tremble on the stricken lips, so wrestling meantime with agony that he would lay down his life in his master's stead. I see him by the weary bedside, ministering with uncomplaining patience, praying with all his humble heart that God will lift his master up, until death comes in mercy and in honor to still the soldier's agony and seal the soldier's life. I see him by the open grave mute, motionless, uncovered, suffering for the death of him who in life fought against his freedom. I see him, when the mound is heaped, and the great drama of life is closed, turn away with downcast eyes and uncertain step to start out into new and strange fields, faltering, struggling, but moving on, until his shambling figure is lost in the light of this better and brighter day. And from the grave comes a voice saying, 'Follow him! put your arms about him in his need, even as he put his about me. Be his friend as he was mine.' And out of this new world—strange to me as to him, dazzling, bewildering both—I follow! And may God forget my people, when they forget these!"

A city that has given to the world a Hill and a Grady has limitless possibilities. May we not expect that when by the progress being made in the arts, sciences and inventions we are able to span the space between the worlds and traverse the trackless air, that the inhabitants of the sun, moon, planets, and the countless worlds distributed through space will gather together in the first grand Inter-Planetary Convention in Atlanta in the year 2,000!

It gives me peculiar personal pleasure to respond to these words of welcome. For how well do I remember the scenes of '88, when our own Florida and some of its neighbors were so grievously afflicted with that dread scourge, yellow fever. When the citizens of many pest-ridden cities sought in vain for a haven of rest, Atlanta was the city which offered a place of refuge. Your doors were never closed. In our dire calamity and sore distress you bade us welcome. We feel doubly welcome now. Some one has said, in praise of Atlanta, that it seems far more in keeping with the course of events and the spirit of the times to say that Georgia is in Atlanta rather than Atlanta is in Georgia. We should not have objected had it been said that the South seems more within Atlanta than Atlanta in the South. For truly, where, in the South land is her influence not felt? From the Potomac to the Gulf and the Rio Grande, from the Atlantic to the Pacific,

men daily salute her out-stretched hand, while today they worship at her shrine, from every land and country.

Seated on the sun-lit crest of the loftiest ridge between the Gulf on the west, and the Atlantic ocean on the east; crowned with the laurel wreaths of many a dear-bought victory; holding forth the golden scepter of unfeigned hospitality to the Sunday School workers of the world; with the bases of the historic Kennesaw, the beautiful Blue Ridge, and the stately Stone Mountains as your foot-stool, the world for your domain; progressive yet practical, cosmopolitan yet conservative, the gateway and beacon light of the South, we, thy loyal subjects and grateful guests, hail thee—Atlanta, queen city of the South.

And now, Mr. Chairman, I wish to thank the convention and its officers, through you, for its hearty assurance and kindly sympathy, in granting to Florida the distinguished privilege of responding to words of welcome. We thank you for the lessons of this hour, and the inspiration we shall hope to carry back to our people “way down upon the Suwanee River.”

We thank you for the message and the men you have sent us, the message of denominational tolerance, Christian brotherhood, Christ-like unity. As to the men, it seems to me that two workers better suited for the work than Rev. Mr. Maxwell and his assistant, Rev. Mr. Floyd, would be hard to find. How anxiously did we watch their work in our state. And the people, though timid at first, through the tact and intelligence of these men of God, speedily came to see that their mission was one of mercy and goodness; they came to bring light and help from unexpected quarters. Their sojourn in our state was one continuous ovation. Before them mountains of doubt and opposition crumbled to dust; and the clouds of ignorance and superstition vanished as the mist before the morning sun. Their success was little short of marvelous. My only apology to them for this personal allusion is that I think it well merited by their labors. For I am persuaded that bouquets can be thrown with far greater propriety at the living than at the dead. To speak plainly I agree with the brother who preferred more “taffy” while he lived and not so much “epitaphy” after he was dead.

Generous Atlanta, noble fellow-Christian workers, we thank you for the large hearted welcome. We thank God that this convention is held in Atlanta. We thank God that we are privileged to be here. Faith makes us hope that after all, in spite of disappointments, injustices, heart-aches, and some times almost despair, God, through the interdenominational Sunday School workers of the world, will bring all Christians into Christ-like tolerance and all nations into loving sympathy. Then with gladsome hearts and untrammelled spirits, we, as children of this world united with the redeemed host of Heaven, shall sing together, “Glory to God in the Highest, and on Earth peace, good will toward men.” [Great applause.]

The Atlanta University quartette (colored) sang “Been listenin’ all day long to hear some sinner pray.” They were applauded and were called back for two additional selections.

The Benediction was pronounced by Rev. E. B. Kephart, D. D., of Baltimore, Md.

## SECOND DAY—MORNING SESSION.

### THURSDAY MORNING—SECOND SESSION.

APRIL 27.

The devotional service was conducted by Rev. S. B. Barnitz, D. D., of Iowa, who read the eighth chapter of Zachariah. Prayer was offered by Rev. Aguila Lucas, of N. B. Bible promises were quoted by many.

Mr. B. F. Jacobs called the convention to order. The death of Rev. J. E. Platt, a member of the executive committee from Oklahoma, was announced with suitable comment.

The following committees were appointed: On nominations; on the executive committee's report; on the lesson committee's report; to audit the treasurer's report; on obituaries; on Sunday services. During the nominations, the question of representation, from the organizations of colored Sunday School workers, was referred to the executive committee, who subsequently reported as follows:

*Mr. Jacobs:* The executive committee met last evening, thirty-four members present. They gave to this matter referred to them yesterday morning the entire evening. There are a great many collateral things to be considered and you will not be surprised when I tell you that for an hour and a half it did not look as though we could agree upon a proposition to present to you, but before we retired we came to an unanimous conclusion, and we present this report to you as the unanimous vote of thirty-four members who spent last evening on this matter. We had another meeting this morning and rejoiced together over this report, and ask you to stand a moment with us in prayer that we may get the right look at this thing, God's look, and then we may be saved from any unnecessary division, and we may be able to do the thing that is well pleasing in His sight.

(The convention arose and Mr. Jacobs prayed.)

### REPORT OF EXECUTIVE COMMITTEE ON COLORED REPRESENTATION.

B. F. JACOBS.

"The executive committee, to which was referred certain questions of representation, having carefully considered the same, herewith present the following report:

"1—Inasmuch as under the auspices of their committee, work has been begun among the colored people of several states resulting in organizations of their own, we advise that upon nomination of the colored delegates to the convention, there be elected a 5th vice president at large and a member at large of the executive committee and of the nominating committee.

"2—It is the sense of the executive committee that the composition of the state, provincial or territorial delegation in the international convention is to be determined by each state, province or territory, and is not a matter of proper action on the part of this committee.

"Carried unanimously."

This report is respectfully submitted. I move its acceptance and adoption.

The motion was seconded, and was unanimously adopted by the convention.

*Mr. Jacobs:* For this unanimity let us sing the Doxology.

"Praise God from Whom all blessings flow," was sung.

The following telegram was read from the Nashville, Tenn., Presbytery:

*To the Ninth International Sunday School Convention, Atlanta Ga.:*

"Greeting.

"We congratulate you upon the favorable auspices under which you meet to hold your Ninth Convention and pray that God's blessing may rest upon you while you plan the work for the coming triennium."

THE CHAIRMAN: I take pleasure in presenting to you the Field Worker among the colored people of the South, representing the International Sunday School work, Rev. L. B. Maxwell, of Georgia.

## THE COLORED WORK.

BY REV. L. B. MAXWELL, OF GEORGIA.

*Mr. Chairman and Gentlemen of the Convention:*—Nearly three years have passed since a general report of our work has been made. They have been years of labor and prayer, of success and failure, of sunshine and shadow; and yet years in which considerable progress has been made. What was regarded then as an experiment has passed that stage, and has taken its place as history in the Sunday School movement of the times. The question then which rested so heavily upon every heart, and which we were almost afraid to press to its complete answer was: Is organized Sunday School work on the interdenominational, international basis, under the present conditions, possible among the colored people? Then, we would not say it was impossible; we could not say it was not impossible. Faith made us hope that, with prayer and tact and persistent effort, it might be. That faith has been justified by what we now believe to be an indisputable demonstration of what was then the problem.

Do not, however, understand me to mean that every barrier has been broken down, or that all obstacles have been removed;

for such is not the case. None but those who have made the attempt know how difficult a thing it is to show to any large number of persons that religious co-operation is not denominational union, and that it does not detract from denominational loyalty. I have been told by many of your workers that they have found it a very difficult and slow process. If it is so among you, how much more must it be among us. It is indeed a slow and tedious work; but the splendid results justify the effort, and from what has already transpired we seem warranted in making the statement that the problem has changed from one of doubt to one of method.

### A BRIEF REVIEW.

The negroes first set foot upon American soil in 1620. Up to 1865, because of their condition, they were unable to gather at will into conferences from any considerable territory to discuss either religion or politics. From 1865 to 1896, studying carefully their movements, although large bodies, including many denominations, gathered from all parts of the Union to discuss public affairs and their condition in general as regards their relation to the nation, yet searching diligently and carefully I have been unable to find one instance of a Negro pandenominational congress, whose sole purpose was to discuss and plan and pray for the moral and religious training of the young, and for the extension and improvement of all denominations. In 1896, three such conventions were held. One in Birmingham, Ala., one in Macon, Ga., and one in Columbia, S. C. With these conferences in 1896, began a new era the results of which, in child nurture, in church extension, in Sunday School improvement, in development of Christian teachers, development of character, in denominational loyalty and zeal, in careful and systematic study of God's word, and in the production of God-fearing, law-biding Christian citizens, none can foresee. Under God, the glory for all this will have belonged to the International Convention, which conceived the idea and furnished money and material to put its idea into execution.

### LINES OF LABOR.

We have striven to work with two definite ends in view—Sunday School extension and Sunday School improvement; and our greatest hindrance during the last eighteen months has not been so much from open opposition (though this remains to some extent) as from an almost universal satisfaction with things as they are, an able inability of the great majority to see the great need for improvement. While spiritual inactivity is apparent on every hand, it is our conviction that lack of information has more to do with the condition of religious work than willfulness. We believe that in extension and improvement the whole problem is contained. A few figures might enable us to present more clearly the position assumed. There are in the United States between nine and ten million negroes. (It may be well to mention that statistics of church

membership are much easier to secure than Sunday School statistics.) Concerning the statistics of the Sunday Schools of the African Methodist Episcopal, the African Methodist Episcopal Zion, the Presbyterian, the Congregational, and the Methodist Episcopal and Colored Methodist Episcopal churches, it may be said that they have been gathered from authoritative sources, and are supposed to be about as accurate as it is possible to get them; but the figures for the great Baptist denomination are uncertain. Those of recent years could not be obtained for love or money. A former statistician wrote us that he did not know, and that he did not know of any one who did know, and that he did not think it would be wise to undertake to get them, because the brethren, as a rule, paid no attention to letters asking for statistics. The statistician for the past year, in a note to his table of statistics, says that the "Sunday School statistics have been omitted because of their uncertainty, and because to attempt to state them might do injustice to some schools and states." The most reliable figures we could secure, taken from the American Baptist Year Book for 1895, give the following: 256,578 scholars and 271,907 scholars and teachers. But these figures seem small. Since the membership of the Baptist denomination among the negroes is a few thousand larger than all the other denominations among the negroes combined, and supposing that the average attendance among Baptists would be about the same as the average attendance among the others, it is not a very difficult task to reach a fairly just estimate. Bishop Arnett has recently been reported as saying that there are in the African Methodist Episcopal Sunday Schools 362,421 scholars. Dr. J. Harvey Anderson, the statistician of the African Methodist Episcopal Zion, reports for that denomination 151,584 scholars in the Sunday Schools. The Year Book of the Methodist Episcopal church, for its eighteen colored conferences, gives a total Sunday School membership of 165,819 scholars. The advance sheets of the United States Bureau of Education on Sunday Schools report for the Colored Methodist Episcopal churches 79,876 scholars. The Presbyterian Year Book gives 18,132 among its colored churches. The Congregational Year Book reports a colored membership of 10,590 Sunday School pupils. Allowing 15,000 for all the smaller denominations, which is liberal enough, leaving out the Baptists, all the other denominations would have 793,430. Since the Baptists are larger by a few thousands than all the others combined, it ought to have at least 793,000, which is 500,000 more than are accounted for by them in their statistics. This would give a grand total of more than 1,500,000 scholars in the colored Sunday Schools of the southern states. Of course, the average attendance would not be more than 50 per cent of this number, perhaps less—that is to say, about 793,000 colored persons attend Sunday School in the South on each Lord's day. But since there are between seven and eight million negroes in the South, a reasonable estimate would give between four and five million young people. These figures

speak for themselves. Between seven and eight million persons, four and five million young people, only 1,500,000 enrolled with an actual attendance of less than 800,000!

States worked in:

Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee, Kentucky, Missouri, Indian Territory and District of Columbia.

States where organizations have been formed:

North Carolina, South Carolina, Georgia, Alabama and Florida.

Counties worked in:

In Georgia: Hancock, Warren, Greene, Fulton, Bibb, Richmond, Chatham, Liberty, Randolph, Terrell, Sumpter, Muscogee, Baldwin, Burke, Effingham, Columbia, McDuffie, Wilkes, Clark, Morgan, Newton, Houston, Pulaski, Bullock, Emanuel, Tatnall, Screven, Camden, Pike, Forsyth, Dougherty, Putnam, Jefferson, Taliaferro, Rockdale, De Kalb, Cobb, Brooks, Thomas, Lowndes, Clinch, Wayne, Glynn, McIntosh, Washington, Bryan, Glasscock, Butts, Henry, Spalding, Coweta, Johnson.

In Florida: Nassau, Duval, St. Johns, Putnam, Marion, Alachua, Hillsborough, Orange, Dade.

In South Carolina: Charleston, Aiken, Edgefield, Barnwell, Hampton, Beaufort, Marion, Orangeburg, Kershaw, Sumter, Florence, Richland, Newberry, Abbeville, Spartanburg, Anderson, Greenville, Marlboro, Berkeley, Clarendon, Williamsburg, Darlington.

In Alabama: Jefferson, Tuscaloosa, Talledega, Montgomery, Dallas, Calhoun, Lee, Macon.

In Louisiana: Orleans, Baton Rouge, Rapides, Bessier, Avoyelles.

In Texas: Harrison, Tarrant, Dallas, Lamar, Marion, Cass, Grayson, Harris, Travis, McLennan, Red River, Gregg, Smith.

In Mississippi: Adams, Hinds, Scott, Lauderdale, Lowndes.

In Kentucky: Jefferson, Henderson, Cracken, Union, Hopkins.

In North Carolina: Guilford, Rowan, Wake, New Hanover.

Leading cities worked in:

In Georgia: Atlanta, Augusta, Savannah, Macon, Athens, Columbus, Thomasville, Americus, Fort Valley, Marietta, Sandersville, Washington, Waynesboro, Newman, Griffin, Milledgeville, Sparta, Greensboro, Gainesville, Quitman, etc.

In Alabama: Birmingham, Montgomery, Anniston, Selma, Opelika, Tuskegee, Tuscaloosa, Talladega, etc.

In South Carolina: Columbia, Charleston, Florence, Darlington, Sumter, Spartanburg, Greenville, Anderson, Abbeville, Beaufort, etc.

In North Carolina: Raleigh, Goldsboro, Salisbury, Wilmington, etc.

In Louisiana: New Orleans, Baton Rouge, Shreveport, Alexandria.

In Texas: Galveston, Fort Worth, Dallas, Marshall, Houston, Austin, Sherman, Waco, Paris, etc.

In Virginia: Richmond, Hampton, Lynchburg, etc.

In Missouri: Kansas City.

In Maryland: Baltimore, Annapolis, and Washington City in D. C.

In Florida: Jacksonville, St. Augustine, Palatka, Daytona, etc.

In Tennessee: Memphis, Chattanooga.

In Kentucky: Louisville, Henderson, Hopkinsville, Owensboro, etc.

I saw from the Atlanta Journal that nobody was to say anything at this convention that was old, or that had been said at any previous conventions. As at the last convention, we had much to say about improved methods, we will now pass that subject over for the future convention when a new committee will be in power. Though I do not say it, we still feel in the words of Brother Reppard, which were not uttered at a previous convention, that the largest room in Sunday School work is the room for internal improvement, and we believe that one of the most effective views of extending Sunday School work is by improving Sunday school teachers and teaching. During the past three years, we have been steadily at work and the following is a report of some things done:

You will see from the report that many more county and local organizations have been formed, of which "the greater part remain unto this present, but some are fallen asleep," resting as it were from their labors.

The work has not always been "a thing of beauty and a joy forever." It has had its unpleasant features and its lines of discouragement. But it has not been altogether without delight and encouragement. We have not in every instance been received as "beloved of the Lord"; as it is not a pleasant task going about telling people of their failures; and human nature has not yet reached the point where it receives it in a meek and cheerful way. But up to this day no man has as yet laid hands on it. We have been in some "squally" meetings; but so far we have "squalled" none. We could write an interesting book on the places in which we have been, the persons we met and the things we heard, during our first two years of interdenominational circuit-riding. We are glad to report that open opposition is not so wide open as it was formerly; not that there is any less denominational loyalty, but there is a broader Christian spirit. In proportion as it was understood that we were not advocating denominational extinction, nor Sunday School unions, that we had no sinister motives, representing not ourselves but a convention composed of all denominations; they have opened their churches and hearts to us. Wherever we have held meetings we can go again; and in many instances a few bricks have been taken down from the top of denominational walls, so that the sun-

erowned ones might see over each others yards. With no pride save that which any man may reasonably take in his work, we are glad to report that we have seen the adoption of many of our methods and suggestions for the improvement of the work. We have seen the establishment of many normal classes, supply classes, teachers' meetings, and home departments. We have seen the appointment of a goodly number of Sunday School missionaries, and the re-organization and classification of many Schools. We have also seen one instance where the census of a village was taken co-operatively in by all the denominations in the village. We are pleased to be able to report that the various secular schools of all grades, public and private, regardless of denomination, have welcomed us when we have sought to present our work; that the churches have been none the less generous; and that ministers' meetings, on numerous occasions, at various places, have given us time and hearing. We are under great obligations to the daily newspapers, as well to the religious and weekly press, for their support and reports of our cause and meetings. We are also under obligations to the clergymen of both races and of all denominations for their personal interest in our work. Especially are we under obligations to recognized and accredited leaders of the different denominations among the colored race; if it had not been for the help of this class, our work could not have succeeded.

It would be a very conservative statement to say that more than 200,000 persons have been reached and addressed in the interest of organized Sunday School work among the colored people.

We are more pleased to present at this meeting, to be placed on the roster of the great International Convention, a grand army of Sunday School teachers and pupils to the number of 1,726,010. We would not have you ignorant, brethren—all work of this kind has two ends; the end at which you begin, and the end at which you finish, with a long middle lying between. We have just finished the beginning end.

(Mr. Maxwell's address was listened to with rapt attention and aroused intense enthusiasm.)

MR. CHAIRMAN: We will now have the report of The Field Workers Department, which will be presented by Mr. Alfred Day, of Ontario, President of the Field Workers' Conference.

## REPORT OF FIELD WORKERS' DEPARTMENT.

PRESIDENT ALFRED DAY, OF ONTARIO.

*Dear Brethren:*—I await correction if my historic memory is at fault in believing this the first occasion on which the Field Workers, in their reorganized relation, have been honored by a distinctive place on the general programme of this august body, and I call attention to this fact without reference to the past, but in acknowledgment of the generous recognition thus accorded.

In view of this it may be permitted to preface this report of our operations during the last triennium by the barest statement of the objects for which the organization stands. In 1892 a number of Field Workers, who by courtesy were invited in conference with the international executive at Chautauqua, became deeply impressed with the significance of the work to which they were called, and not less impressed by our limitations as individuals in its effective prosecution, deeming that opportunity of mutual contact and counsel, the interchange of plans, methods and experiences would, by God's blessing, tend to strengthen the heart and hands of each field worker so privileged; the organization of a Field Workers' conference was then and there consummated, and for seven successive years evidence has continued to justify the wisdom of such a body, by the steady increase of membership, but most of all by the practical results to the work in our individual fields of the application to them of such enkindlement and enlightenment as were thus afforded us. Triennial conferences have been held at St. Louis, Boston and Atlanta respectively, in connection with your honored body, while interior conferences were held in 1894-5 at Chautauqua, in '97 at Louisville, Ky., and in '98 at Plainfield, N. J. Its aim and the intention of its action have ever been to carry to every field worker within bounds of our international field the influence of these conferences, and the helpful practical literature to which they have given rise.

The Boston conference formulated a basis of constitution under which the organization has striven to carry on the work in the best interests of the workers for whose benefit it existed. At the conference in Louisville, Ky., in 1897, practical topics involving the above mentioned objects were discussed with lasting and growing profit not only to the workers present but to those who, through the publication of our report, were possessed of the tried suggestions affecting the success of our efforts in regard to the interchange of service by field workers at state and provincial conventions. The dissemination of literature, i. e., blank forms, explanatory circulars, the mutual exchange of state and provincial and Sunday School periodicals, and other media through which our several bodies had sought to affect their purpose. The value and successful operation of "rally days," city Sunday School organizations, house to house visitation, standards of organization, the state and provincial organization of primary workers, questions of finance affecting the extension of our work in individual states and provinces as well as the best methods of securing a statistical diagnosis of the growth or otherwise of our work at the various points of its interest and aim.

These several matters were freely discussed from the standpoint of our local experiences and recommendations (never "authoritative standards" or directions) were made after such comparisons, which appeared to embody the combined wisdom of all.

And in many states and provinces, by testimony borne to

our secretary, these recommendations are today blossoming into fruitful promise toward the solution of problems which hitherto have hindered progress.

A strong desire was expressed for the multiplication of these helpful conferences covering, by conference sections, the whole of our international field. This plan, however, involved possibilities so far reaching in their effect upon our true mission and upon needful co-ordination with the responsibilities which belong of right to our international executive, that details have not yet sufficiently matured for the wise outworking of such a plan; though, consistently with the above conditions, individual conferences have been held in connection with individual state and provincial conventions, and be it said with most helpful results.

In addition to the request that each field worker of our membership should file with the secretary at least 25 copies of each form or circular issued for purposes of exchange a corresponding exchange of state and provincial Sunday School newspapers was arranged by which each member contributing one dollar in addition to the membership fee should receive the monthly issues of at least 16 state and provincial. This exchange of literature, mechanical and historical, has had an educational effect upon the field workers and through them upon their work, which can hardly be estimated.

The Plainfield conference is 1898 was, except in detail, practically a repetition in purpose and plan of the Louisville conference above described, and 3,000 copies of the report of our Louisville conference and of our Plainfield conference have been published, and all but a remnant circulated, the cost of these publications being amply met by our membership fee.

Our membership, which three years ago at Boston was 75, is now 125, and our organization treasury holds a balance of some \$40. It is needless to say such progress has cost somebody immense labor in the voluminous correspondence it has involved, and for this generous expenditure of matchless secretarial resources and business faculty we are indebted to our retiring secretary, Mrs. M. Huber Fergusson, who for six years has been as untiring as she has been self-forgotten in the interest of our association, and her name and personality will be found stamped upon the results to states and provinces of our field workers' association for many a year to come. In the evolution of our organization ambiguities have needed to be understood as between the representatives of our international executive for field work and the aim of our association to help field workers, but possessed of the spirit of our common Master and with the Christian common sense of 1 Cor. xiii, to which we all subscribe, we are reaching today a nomenclature which by God's blessing will weld us into one uniform potency—that used of God—in honor preferring one another, and in the common cause co-ordinate in our plans as well as purposes, we shall have some glorious part in the consummation by which “the wilderness and the solitary place

shall be glad for them and the dessert shall rejoice and blossom as the rose." [Applause.]

The programme was varied to admit at this point of the presentation of the

### REPORT OF THE LESSON COMMITTEE.

BY A. E. DUNNING, D. D., SECRETARY, OF BOSTON, MASS.

The Fifth International Lesson Committee presents herewith its first report to its appointing body. This committee was chosen at the last triennial meeting of the International Sunday School Association, in Boston, June, 1896. Eight of its fifteen members were elected for the first time. Two had served one term, two had served two terms, one three terms, and two — Messrs. Jacobs and Randolph — are identified with the committee's work from its beginning. We believe that since the apostolic age no man by his literary labor has directly and immediately affected the religious thinking of so many millions of people for so long a period as these two brethren have done.

While the spirit and purpose of the committee continue the same, its personnel has much changed. Bishop Vincent, for four successive terms as chairman, is succeeded by Dr. Potts. Dr. Randolph, after a quarter of a century's faithful service as secretary, at his persistent request, was released, and the present secretary was chosen. A majority of the members of the committee are serving their first term.

No member of the present committee has died. But four who served on former committees have been called home since the last International Convention. Mr. A. G. Tyng, of Peoria, Ill., died in July, 1897. He served on the first committee. Rev. Dr. John Hall, of New York, died in September last at his early home in Ireland. He was a member of the first committee, and continued in service till the fifth one was appointed. His presence was a benediction, and, at whatever sacrifice, for twenty-four years he attended every meeting when it was in his power to do so. The Word of God was precious to him, and he searched diligently to know God and the Son of God. His soul was illuminated by the Holy Spirit. He loved people. He looked on the millions in Protestant Sunday Schools of the world as individuals for whom he held a sacred responsibility in guiding their study of the Word, and he discharged his duty with the fidelity of a noble Irish gentleman true to his divine Master and to the souls entrusted to his care.

Rev. Dr. Moses D. Hoge, of Richmond, Va., died in January of this year. He was a member of the third and fourth committees. Whenever he attended our meetings he brought to them a unique contribution. By pertinent illustration, by sudden flashlight of exegesis, by passing revelation of his inner life of devotion to God and to men, by an abounding vitality, he showed to us why he was known as the bishop of Richmond and the best beloved pastor in Virginia. Past fourscore, he died young.



### Fifth International Lesson Committee

Holding office from 1896 to 1902, and selecting the lessons for the years 1900 to 1905

- |   |   |
|---|---|
| 1. Warren Randolph, D.D., Newport, R. I.          | 8. Bishop H. W. Warren, D.D., LL.D., Denver, Col. |
| 2. John Potts, D.D., Chairman, Toronto, Can.      | 9. J. S. Stahr, D.D., Lancaster, Pa.              |
| 3. A. E. Dunning, D.D., Secretary, Boston, Mass.  | 10. A. F. Schauffler, D.D., New York.             |
| 4. B. F. Jacobs, Chicago, Ill.                    | 11. E. B. Kephart, D.D., Baltimore, Md.           |
| 5. Prof. J. I. D. Hinds, Ph.D., Lebanon, Tenn.    | 12. John R. Pepper, Memphis, Tenn.                |
| 6. B. B. Tyler, Grand Rapids, Mich.               | 13. Prof. W. W. Moore, D.D., Richmond, Va.        |
| 7. Prof. John R. Sampey, D.D., Louisville, Ky.    | 14. Mosheim Rhodes, D.D., St. Louis, Mo.          |
| 15. Principal E. I. Rexford, B.A., Montreal, Que. |   |



Rev. Dr. H. Lewis Baugher, of Gettysburg, Pa., died in February of this year. He was a member of the second, third and fourth committees. Of keen mind, incisive speech, loyal to the Lutheran Church and to the whole Church of Christ, he was a valued comrade in our united service. The work of these brethren would not be so briefly named had not arrangements been made in the program for more extended recognition of it during the convention.

Your committee has held three meetings previous to this one at Atlanta. The first one was in Philadelphia, March, 1897. Mindful of the experience and traditions of former years, the committee still held itself free to consider new methods and watchful to observe the new demands of changing times in Sunday School teaching. Invitations had been extensively given and published to persons interested in the work to be present and to offer counsel and suggestion. A number of lesson-writers and teachers of both sexes responded in person to this invitation, and presented their views to the committee in a conference continuing for several hours. Many letters were received from biblical scholars. A large variety of plans was presented for consideration, and valuable counsels from persons known and unknown.

Your committee found its attention so much occupied with the plans before it, that it did not venture at the meeting to prepare a course of lessons, though several members had worked out such courses, carefully prepared in detail. The session was spent in considering general outlines and discussing the suggestions which had been made. It was proposed to make a course of study covering six years, two and a half years to be devoted to the Old Testament and three and a half to the New Testament; to give chief prominence to biography, and to devote a year and a half to the continuous study of the life of Christ by the use of a harmony of the four gospels.

Several schemes were before the committee. Some of them reflected variant views of the history of the Bible, of its structure and the methods of its production and inspiration. Others were the fruit of new interest in the study of the child and of the mental and spiritual cultivation of growing minds. Those most pressed were based on a demand for graded selections of texts, one grade to supplement for mature minds outlines such as had been chosen in previous courses, and another introductory, for young children. The latter was most emphatically urged, and it seemed to the committee feasible. The previous committee, with the co-operation of several successful leaders of primary departments, had, after much correspondence and labor, put forth an optional outline of primary lessons for one year. This had met with little favor. But it was urged by some primary teachers that the reason for its failure lay in the fact that it was optional. The new committee was requested to present some plan and make it imperative.

A sub-committee was appointed, its four members living in

different sections of the country, and was instructed to find out the views and secure plans from primary teachers of ability, each in his own section. Communications were also received from Great Britain, where many had expressed their conviction of the necessity of a primary course. This sub-committee secured a number of lesson outlines, some for one, others for two or more years. They represented a variety of methods, each having earnest advocates. These outlines illustrated widely different methods of teaching; from those of the kindergarten, illustrating the presence and power of God in nature and hardly requiring any selections from the Bible, to profound theological catechisms based on proof texts. Some writers were confident that Bible study should begin with Old Testament stories, on the ground that the divine method of developing the mind of the child is the same as that of developing the human race. Others insisted that the life and teachings of Christ should first be presented to the child as the perfect revelation of God, and that these should later be supplemented by Old Testament history and prophecy and New Testament ethics.

After extended investigation, it was made evident, your committee believes, that it could not at present unite on any separate plan of lessons for primary classes which would be generally acceptable in connection with the International Lesson System. Yet we recognize the importance and reasonableness of the demand for separate primary lessons, and shall welcome any light which may guide us to the adoption of a plan that may be adopted to harmonize with the International system. It would not, probably, be difficult to organize many schools, competent teachers being provided and permanent attendance assured, which could use to highest advantage a graded system of topics and texts, comprising several separate courses. But under the present and apparently necessary organization of Sunday Schools throughout the world, your committee is not able to prepare such a graded system and to put it forth with confidence in its adaptability and success. Nor do we believe that any attempt on our part to impose a system of lessons by authority would at all extend their use. The International Lesson System has prevailed so wonderfully for the last quarter of the nineteenth century because it was the best one before the Sunday Schools of many nations for its comprehensive purpose. What requires command is not suited the whole world. Any scheme of Bible study which we may hope will prevail must commend itself by its own merit and fitness for its purpose.

Your committee therefore, is agreed, after much correspondence with teachers and biblical students, that it should keep most prominently in mind those who most need its help, that is, those least able to select a fit course of lessons for themselves. These are the majority of the millions represented in this association, the busy men and women, the children of the common people, to whom the simple message of the gospel and the plain counsels of the Word of God for guidance in daily

life, are most welcome. We have therefore decided to give special prominence to the biographical element, to bring forward the persons in the Scriptures whose lives illustrated the presence and will of God among men; supreme over all the Word made flesh, the only begotten Son of God. We have determined to select concrete portions of the Bible as centers with which may be connected by lesson writers and teachers more or less of the related parts of the same subject, according to the capacity of the pupils. The verses selected to be printed must necessarily be few and the passage brief. The urgent and practically unanimous desire of publishers of lesson-helps is that the reading-lesson shall not usually exceed a dozen verses. The form of these helps generally preferred requires that a somewhat arbitrary limit should be assigned to the text. But the passages chosen by your committee include the larger treatment of the topic by the author of the biblical book, and the more extended text is hereafter to be indicated with a briefer text to be printed. These passages, with the accompanying selections to be read and compared with the lesson, cover, substantially, in the course for six years, the entire Bible, for purposes of historical, biographical and doctrinal study. They are so arranged in continuous sections that with intelligent teachers, reasonable demands for connected study are met, so far as is practicable on a scale required to provide for many millions of students in many lands, with every variety of mental habit and discipline. We would press this feature of our work on your attention, for frequent criticisms received from educated persons show that it is often overlooked. For example, a clergyman has written to us that the lesson for February 12, of this year, on Christ's Authority, from the Gospel of John, is a difficult one for children, and advises us that it would have been more fitting to choose the story of the miracle at the pool of Bethesda, which was the occasion of the discourse of Christ on his authority. A teacher writes to us that the Feeding of the Five Thousand, the lesson for February 19, was only an incident, the real value of that lesson being found in the discourse on the bread of life which sprang from it, and that if we had understood the laws of teaching we should have chosen the sermon instead of the story. In each case we had selected both story and sermon, in the first instance indicating that a part of the didactic portion be printed, and in the other the narrative portion. But our critics apparently had directed their attention only to the lesson-leaves, and had left their Bibles and our directions out of their consideration. We must rely on lesson-writers, teachers and pupils to use their intelligence in the treatment of the lessons whose outlines we offer to them. Do not limit these lessons to the printed verses. Do not feel obliged, either to dwell for every class or every scholar on every fact and suggestion in these verses. Our service is only to guide you in the exercise of the liberty of devout teachers and students of the Bible.

Similar counsels will apply to the requests for lessons on special topics. Your committee is urged to provide for the

specific advocacy of every kind of reform, and many societies have persistently sought the co-operation of this committee. You have instructed us to mention the subject of temperance four times each year. We would gladly have it emphasized more frequently. Temperance is enjoined in many portions of Scripture where that word does not appear. The Bible presents principles for holy living. It is for those who interpret the Bible by the pen or the uttered word to apply these principles. The principles of the Bible are against modern forms of gambling, profanity, unchastity, against every kind of vice. They enjoin temperance, Sabbath-keeping, kindness to animals, every kind of virtue. Prepare and use lessons on the texts provided, suitable to the reform you would press. Enlarge the scope of treatment of the Bible. It is not this committee, but the Almighty who imparts the Holy Spirit to quicken and guide into all the truth. We beseech you to get freedom to learn and apply the Word of God. Do not be bound by the letter. Do not demand of the printed Bible or of verses selected to be printed what you may have for the asking from the Holy Spirit who gave the Bible.

Your committee has sought the aid of experienced biblical scholars and of practical teachers in this and in other lands. Its method is to appoint each year a sub-committee on the lessons to be selected in the Old Testament, and another on the lessons to be selected in the New Testament. The work of each of these bodies is submitted in writing to all the members previous to the annual meeting. After revision by the whole committee copies are sent to corresponding members in Great Britain and other parts of the world and to other persons interested in our work. We invite suggestions concerning the general plan, the outlines for the year and the selections, topics and golden texts in detail. Our correspondence is extensive, and the replies received represent the study and the mature experience of many leaders of Christian thought throughout the world. Their suggestions are so arranged by the secretary that their counsels on the general plan and on each selection may be before your committee in its final revision.

In this way the outline of lessons for the year 1901 has just been completed and will soon be distributed through the treasurer of the International Sunday School Association to those publishers of lesson-helps who contribute their assigned share to the expenses of the committee, and by them to the lesson-writers. The first draft of the lessons for 1902 has also been finished at this meeting, and will soon be sent out for suggestions preparatory to its final revision next year.

To avoid any possible misunderstanding, we repeat the statement which has stood from the beginning, that your committee has never received any payment for its work, nor has it any pecuniary interest in these outlines. Its members have only received what they have paid for traveling and other expenses necessary to the discharge of their duties. These have been assessed by the treasurer of the Association on publishers of lesson-helps, who usually have paid willingly their proportion.

Your committee, in placing before you its methods, is glad

at all times to consider any suggestions by which it may more effectively serve, in the name of our Great Teacher, your vast constituency. If we do not adopt all the varying and sometimes contradictory counsels sent to us, we ask you to remember that your committee has too large a field to provide for, must plan its work too far ahead, to try experiments. If any of you have untried plans which you believe to be practicable, put them to use. If they work well they will spread, and we will not be unmindful of them. We neither hold nor desire to have a monopoly of method of the study of the Word of God. We seek the best and the co-operation of students throughout the world to secure it. But do not insist on putting on the committee the responsibility of seeing whether or not your scheme will work.

You have chosen this committee because you had confidence that in knowledge of the whole, of teaching, of the mind of God, its members are qualified to co-operate with you in taking the initiative in this great work of imparting saving knowledge of divine truth to the children, the youth of the Christian world—yes, to all the people of every age who would unite on the study of the Word of God. Support your committee. You do support it with increasing interest and unanimity. We come to you with no complaints, but with grateful appreciation of the manifestation of our common unity of purpose.

We look backward with thanksgiving. This system has been a mighty power in developing the church and in opening human minds to the entrance of the Holy Spirit through words of holy men who spoke as they were moved by Him.

Let us look forward with confidence. Vast interests are involved. Many millions of immortal souls are concerned in what we shall do. By this united study of the revealed will of God, a growing fellowship in Christ is girdling the world. Differences among His followers are being minimized, the unity advanced for which He prays. That word is spoken each Sunday by men and women to whom the Holy Spirit is given as truly as on the day of Pentecost when He came on all the assembled believers; and now every day His word is repeated in many tongues in many lands, every one in his own language hearing the wonderful words of God.

Through this plan which the International Sunday School Association was inspired to put into practice, God speaks every day through apostles who daily prepare to carry His message to all the world, to make disciples of all the nations, baptizing them in the name of the Father, Son and Holy Ghost. With every one of them is the sure promise of the Master, "Lo, I am with you all the days, even unto the end of the world."

We offer, in conclusion, the following recommendation, viz.: That this convention designate our fellow workers in Great Britain, heretofore known as corresponding members, as the British section of the Lesson Committee.

*For the Lesson Committee,*

A. E. DUNNING, *Secretary.*

Mr. Jacobs moved the adoption of the recommendation that the convention designate the fellow workers in Great Britain,

heretofore known as corresponding members, as the British section of the Lesson Committee.

Seconded by Dr. Potts, of Ontario, who said that it was stated in England last summer that such action would increase the interest of the British public in the international lessons. (Motion put and unanimously carried.)

The Atlanta University (colored) Quartette sang to the great pleasure of the convention.

The Doxology was sung, and the Benediction was pronounced by Dr. B. F. Fraser, of Atlanta.

## SECOND DAY—AFTERNOON SESSION.

### THURSDAY AFTERNOON—THIRD SESSION.

APRIL 27.

The third regular session of the convention was called to order by Chairman Green, at 2:45 o'clock. After a song service, led by Prof. B. C. Davis, Dr. A. P. George, of Missouri, chairman of the nominating committee, presented the name of Hon. Hoke Smith, of Atlanta, Ga., a layman, a Presbyterian, and a citizen of Georgia, for president of the Ninth International Convention. The entire congregation arose with one accord and Mr. Smith was elected with enthusiasm and prolonged cheers.

Chairman Green then appointed a committee, consisting of Dr. George, Dr. Potts and ex-Governor Northen, to escort the new president to the platform.

The committee soon appeared with the president-elect, and he was tendered a Chautauqua salute.

EX-GOV. NORTHEN: We have the honor to present the Hon. Hoke Smith, of Georgia, president-elect of the convention.

VICE PRESIDENT GREEN: Ladies and gentlemen, the Hon. Hoke Smith, of Georgia, president-elect of this convention! I introduce him to you, and to you, Mr. President, I tender the chair and gavel. [Applause.]

ADDRESS OF PRESIDENT-ELECT HON. HOKE SMITH, OF ATLANTA.

*"Mr. Chairman, Ladies and Gentlemen, and Members of this Convention:—*Even though I may have been predestined from all time to preside over this body, I thank you for making my election sure. [Applause.] I deem it a great honor to be identified with your work as your presiding officer. You do not gather to discuss financial questions for your own gain; you are not here to prepare platforms and select candidates in the hope of political preferment, but you are here from all the states and from other countries to study how to study and how to teach the Word of God.

"I am glad you reached here yesterday. I am glad that you saw our people as they marched through our streets to decorate the graves of our southern heroes, for I want to tell you that those same women and those same old battled scarred Confederate soldiers would be perfectly ready a few weeks hence to go over to Marietta, and with tender hands and dripping eyes decorate the graves of the Union soldiers lying there. [Great applause.]

"We all rejoice in the spontaneous meetings that have been held over our land during the past few months, in which the people of all the states, without any sections, have joined together to commemorate the deeds of gallantry of our common sons during the past twelve months. [Applause.] Born of a common parentage, descended from ancestors of Massachusetts and of South Carolina, looking back to the past with a common ancestry, uniting in the present with the prospect of a common posterity, we all rejoice that every vestige of sectional feeling has passed from us never to return. [Great applause.] We all rejoice that without regard to locality we can point to the gallant private, whether he wore the gray or the blue, and feel a thrill of pride in that he was a citizen of America. [Cheers.] And we all rejoice that when the great heroes who have led columns in martial array are to be mentioned, the heroes who have lived in any age, we can place amongst them three, and all experience a thrill of pride at their mention—Washington, Grant and Lee. [Cheers.]

"But what are these meetings that have been held to commemorate the heroes of shot and shell—to express simply the good feeling of the people of our nation and the devotion of the citizens of our nation, in comparison with the work that this convention has before it? You do not glory in battle and in strife; you come to serve the Prince of Peace, the everlasting God.

"We heard last night of the progress in the public schools of our country. No one is prouder than I am of the wonderful advances that have been made toward the education of the masses, and were I to select from the great men of Massachusetts, from the great laymen of that state a crowning one above all others, it would not be Daniel Webster, but it would be Horace Mann. I must also dissent from a view presented to you last night that the intellectual alone is the subject of development in our public schools. The intellectual without the moral in the public school would be to dwarf the child. Truth, honesty, morality certainly must be taught in the public school. But if we undertook to raise children, to build a citizenship upon the intellectual and upon the moral alone, I fear we would build upon the sand. Yours is the work of furnishing the great foundation upon which the intellectual and moral of the children are to be built. Yours is the work to take them when they first begin to talk, as their tiny feet first move across the floor, and to fill their hearts with the love of God and to impress upon them religious truth, for upon religious faith alone the human character and mind are built.

[Applause.] You are to train them—that is your work. How happy it makes us to know that they can be trained. ‘Train a child in the way he should go, and when he is old he will not depart therefrom.’ This is the promise, the promise made to you and to all of us. It is the promise to the fathers and mothers around me. Train a child—not tell him, not show him, not ask him, but *train* him as a child; shape him while he is young, and you can shape him, and then comes the promise that when he is old he will not depart therefrom. O, what a blessed promise it is to us! And yet, with the blessed promise, what a responsibility is placed upon us in consequence! How sadly we are taught that if we let childhood go without this training, age will be void of the fruits of religious instruction, of religious knowledge and religious faith!

“But I do not mean that in the Sabbath School the opportunity is simply given for the children. The Sabbath School that has the child, and has not the father or the mother, lacks at least half of those who should fill the school room. [Cheers.] If we are to teach the child we must know that it is by example that lessons are best taught, and the father or mother who loves a child—and O how we all love our little ones!—if we wisely love them we will find our place with them every Sabbath day in the Sabbath School, teaching and studying the Word of God. [Applause.]

“My brethren, there are many parents we may reach through the children in the Sunday School. I have perfect faith in the future of that boy whose father and mother start with him to the Sabbath School at two years of age, and stay with him until he is ten, are with him every Sunday morning; and I have a great deal more faith in the father for being there, too. [Loud applause.] I know the Sabbath School now is largely for children. I believe that under the old Jewish dispensation, the second service was for the fathers, the parents, the grown people, to study the Bible; and our Sabbath School work not only means the blessed opportunity to study God’s Word but to know how to serve Him. What a field it is! What infinite opportunities to gather the blessings that are offered us there! Why, if there was nothing we studied but the New Testament, we could study it and drink in the blessed lessons and receive our blessings here on earth. But when we have the children trained in the Sunday School, and when we have the parents studying the Bible in the Sunday School, then will we have no more stories of horrible crimes and no more equally horrible mobs seeking to avenge them. [Cheers.] Then we might go one step further possibly; we would not need to invade foreign countries with gatling guns, but our soldiers would be missionaries and their weapons would be the Word of God. [Applause.]

“God bless you, my brethren, and prosper you in your every effort to organize under His banner and in His name.” [Cheers.]

MR. B. F. JACOBS, Chairman of the Executive Committee,

stated that the Executive Committee's Report which had been delayed in the hands of the committee, was now ready and with the permission of the convention he would take this opportunity to present it.

### REPORT OF EXECUTIVE COMMITTEE.

*Dear Brethren:*—We stand upon an eminence today and look backward to trace the steps of our progress. Let us look a little beyond the century line, one hundred and eighteen steps below where we now stand, and notice the beginning of modern Sunday Schools as Robert Raikes gathers his first company of children and engages his teachers at one shilling per day. That little company has increased until now an army of twenty-five millions in all lands lift up their banners in the name of Christ, and in behalf of the uncounted millions of children that are yet to be reached.

A little higher, in 1791, it is reported that a Sunday School Society was organized in the City of Philadelphia, and this was followed by Sunday School organizations in other cities. The London Sunday School Union was organized in 1803. The American Sunday School Union was organized in May, 1824, and is soon to celebrate its seventy-fifth anniversary. In 1832, the first national Sunday School convention was held in the City of New York. We may glance at the second convention in 1833 and wonder why the third convention was not held until 1859. Was it not because interest in the work had declined? It is pleasant to recall the fact that the third national Sunday School convention may truly be traced to the great revival that blessed the world in 1857 and 1858. Those who remember the years of trouble covering the period of 1860 to 1867, and all careful readers of American history will not wonder that ten years passed before the fourth national Sunday School convention was held in the city of Newark, N. J., in 1869. This date marks the revival of Sunday School work in the United States and the beginning of systematic Sunday School organization in the world.

The fifth national convention, held at Indianapolis in 1872, is famous for the adoption of the International Lesson plan, and the sixth convention, held at Baltimore in 1875, is celebrated as the first International Sunday School convention, where the first union between Canada and the United States was consummated. In Atlanta in 1878 we held the first convention in a southern city, and here selected the second lesson committee. The memory of that convention is precious to many now here. We miss the splendid president of that convention, Governor Colquitt, now with the multitude who are separated from us, yet present with us; men and women who built their own monuments in the hearts of those who knew them.

We may pass other meetings with a word. The world's first Sunday School convention, held in London in 1889; the seventh international and the world's second gathering in St.

Louis in 1893, and the eighth international held in Boston in 1896.

It will require all our time to notice the steps of progress in the past three years, but the review is healthful and time is wisely employed devoted to the study of the past.

"No vast design was ever sketched in haste.  
'Tis patience hies it on."

### THOSE WHO HAVE FALLEN ASLEEP.

And first let us recall the names of those who have fallen asleep. Never before has such a list been presented to an International Sunday School convention. They are as follows, viz:

WILLIAM REYNOLDS, of Illinois, field superintendent of International Sunday School work, and president of the fifth international convention, held in Chicago in 1887, died in the city of Louisville, Ky., Sept. 28, 1897.

LEWIS MILLER, of Ohio, president of the seventh international convention, held in St. Louis in 1893, died in the city of New York, Feb. 19, 1899.

REV. DAVID SUTHERLAND, of Prince Edward Island, a member of the international executive committee, died at his home in Charlottetown, July 8, 1898.

REV. JOHN HALL., D.D., of New York, a member of the international lesson committee, from 1872 to 1896, died in Bangor, County Down, Ireland, Sept. 17, 1898.

REV. MOSES DRURY HOGE, D.D., of Virginia, a member of the international lesson committee from 1884 to 1896, died at his home in Richmond, Jan. 6, 1899.

REV. HENRY LEWIS BAUGHIER, D.D., of Pennsylvania, a member of the international lesson committee from 1878 to 1896, died in Philadelphia, Feb. 11, 1899.

ALEXANDER GRISWOLD TYNG, of Illinois, a member of the international lesson committee from 1872 to 1878, died at his home in Peoria, July 8, 1897.

Time will not permit in this report to make acknowledgment of their work and the high esteem in which their memories are held by us. Doubtless suitable mention will be made in the report of the lesson committee of the distinguished service rendered by those who in former years were members of that committee, but we recommend the appointment of a special committee on obituaries to prepare a report to be submitted to the convention. "There is a glory in the kingdom for all, no matter how varied or numerous they are. God's temple rests on many pillars. God's garden has many flowers. God's music has many notes. God's sky has many stars, though differing from one another in glory." And those whose names are here recorded were strong pillars in His Temple, rare flowers in His garden, high notes in His music, bright stars in His sky. But who can measure the influence

of their lives or estimate the service they have rendered? "No romance, I think, can so stir the soul, no lofty rhyme can so uplift it, as does this vital contact with mind now vanished from the earth, but the impulse of whose life continues with us."

### THE LATE WILLIAM REYNOLDS.

May God send us another leader like William Reynolds. When he died we learned that the life insurance company in which he was insured had failed and that his beloved wife needed our help. After conference it was proposed to raise a fund of \$12,000, to be known as the "William Reynolds' memorial fund," the interest of this sum to be paid to Mrs. Reynolds semi-annually during her life. The request was made in a double form. 1. For the payment of the money to the treasurer of the international association, to be invested under the direction of the finance committee, the interest to be paid to Mrs. Reynolds; the principal to revert at her death to the International Sunday School Association.

2. For a guarantee by responsible persons of the interest at the rate of 6 per cent per annum on a certain sum, the interest to go to Mrs. Reynolds as above, but no obligation to be assumed on the part of the contributor to pay any sum after Mrs. Reynolds' death.

The amount paid in and invested is \$3,200.29 at 4 per cent, the amount on which interest is guaranteed at 6 per cent is \$4,921.65. The income from this source is at present but \$423.30. Your committee recommends that further effort be made to increase this amount.

The executive committee met in Boston, at the close of the eighth convention, and took action to re-engage the following workers: William Reynolds, Professor H. M. Hamill, Mr. Hugh Cork and Rev. L. B. Maxwell and authorized the chairman of the executive committee to employ a secretary and rent an office. They also authorized the engagement of an assistant for Mr. Maxwell to work among the colored people of the south as soon as the necessary funds could be secured. Subsequently Rev. Silas X. Floyd was appointed as such assistant. A committee, of which Mr. J. R. Pepper, of Tennessee, is chairman, was appointed to superintend the work among the colored people.

A special meeting was the field workers' conference held at Louisville, Ky., in January, 1879. At this meeting fourteen states and one province were represented by twenty-eight delegates or members. Many important matters received careful consideration, as will appear from their report. These conferences, held annually, cover an important part of our work. We recommend they be requested to change the name to "the field workers' department," and that matters properly belonging to this department be first considered by them and then submitted to the international executive committee. And further, if possible, that the annual meeting of the field

workers be held at the same time, or in close connection with the meetings of the executive committee in other years than the one in which the international convention is held.

The third meeting was a conference held in the city of Philadelphia, March, 1897, between the international lesson committee and the publishers and writers for helps of the international Sunday School lessons and a few members of the International Primary Union. The object of this meeting was to ascertain, as nearly as possible, what suggestions could be made to the fifth lesson committee concerning their work.

The annual meeting of the executive committee was held at Chautauqua, N. Y., Aug. 17 to 19, 1897. Thirteen states and one province were represented. The resignation of the members of the committee elected at Boston from North Carolina, South Dakota and Idaho were received and accepted. Mr. H. N. Snow was elected from North Carolina, Mr. H. E. Neal for Idaho and Mr. L. C. Kirkes for Texas (no one having been elected for this state at Boston). No choice was made at that time for South Dakota. Full reports were made by Mr. Reynolds, Professor Hamill and Mr. Cork of the work done by them and by Mr. Pepper, chairman of the special committee, of the work among the colored people. The treasurer's report was submitted. A committee was appointed to consider the world's third Sunday School convention to be held in London, England, in 1898, and the ninth International Sunday School convention to be held in Atlanta, Ga., in 1899. A request was received from California that that state be allowed two organizations, with two members of the executive committee, on account of the great length of the state (over 800 miles) and the difficulty of holding state conventions where representative workers can conveniently attend. Action on the request was postponed.

The sixth conference of field workers was held at Plainfield, N. J., Jan. 18 to 20, 1898, and was largely attended. The sessions continued three evenings and two days. All the principal features of the work were considered and certain recommendations were made to the executive committee.

The third meeting of the executive committee was held in the city of Atlanta, Ga., April 13 to 15, 1898. Eleven states and one province were represented by twenty-seven persons (representative workers having been invited to meet the committee). Letters were received from thirty-nine members of the committee who could not attend. The condition of the work was considered and the request of California for two organizations was granted, subject to the action of the convention. The program for the world's third Sunday School convention was outlined. A conference with prominent workers among the colored people was held. Suitable resolutions on the death of Mr. Reynolds were adopted. Rev. S. S. Mathews was elected a member of the executive committee for Wisconsin and Mr. J. D. Van Winkle was elected a member of the executive committee for Arkansas. A committee was appointed to consider the suggestions for the basis

of organization and another committee was appointed to confer with the chairman with reference to the appointment of a general secretary.

The seventh meeting was held on shipboard by the delegates to the World's Third Sunday School convention July, 1898, and many important matters were considered.

A Sunday School congress for the northwest was held at Omaha, Neb., in October, 1898, in connection with the trans-Mississippi exposition, which congress was well attended, and a conference of state Sunday School officers and field workers was held. The program committee for this convention met at Louisville, Ky., in January, 1899, in connection with a meeting of a sub-committee of the lesson committee.

### FIRST CENSUS REPORT.

During the past year the United States commissioner of education has issued the first census report of Sunday Schools. His figures are copied from our report. If our report is wrong, the Sunday School census must suffer. The field workers' conference has under consideration a plan for obtaining more accurate statistics, and it will be presented to this convention.

The number of Sunday Schools reported for the United States is 138,180, with a membership of 12,911,315, being a reported gain of 5,483 schools and 623,162 members. Adding the members of the Home Department—149,979—the total membership in the United States is 13,059,294, and the gain in numbers is 771,141. The reports from Canada and Newfoundland are as follows, viz., schools 10,527, membership 762,082. Adding the Home Department—8,553—the total membership is 770,635, a gain of 1,077 schools and 24,060 members. The total for the United States, Canada, Newfoundland and Mexico, including the Home Department is 149,026 schools and 13,839,751 members, a reported gain of 6,872 schools and 805,023 members. The reports and estimates for the colored people in the south are included in the above.

A brief review of the great work as reported, and a glance at the map showing the immense field to be covered by the workers, is sufficient to show that the number of our workers should be increased. At the Boston convention the recommendation was approved to divide the field into eight districts. This was not done because the fund promised was not sufficient to enable your committee to carry out the plan. The best method of work for the future will depend, as before, on the amount pledged at this convention, or subsequently secured. Your committee suggests that the field be divided into at least four districts, and more if the funds at their disposal will warrant. That a general secretary and other field workers be appointed by the executive committee as may be needed and the funds at the disposal of the committee will warrant, and that the duties of all the officers or appointees herein mentioned be defined by and their salaries be determined by

the executive committee, or by the central (or sub) committee of the finance committee to be a member of said central (or sub) committee.

The field workers' department will be reported by the president of their conference, Mr. Alfred Day, of Ontario. The importance of the work they are trying to do cannot be overestimated. These annual conferences are practically training schools of methods for the education of state, provincial and territorial workers, who are nearest to the officers and teachers of our schools. Many important matters that have heretofore occupied much time and thought of the executive committee and of the chairman may first be considered by them. We recommend to our state, provincial and territorial organizations that they send one or more of their workers to these conferences, and that their expenses be paid.

We also recommend to all state, provincial and territorial associations that provision be made and ample time be given for a conference of the general secretary, or other officer, and the field worker or workers of such associations, with the county or parish and township (or other geographical division of a county or parish), that a better knowledge of the condition of Sunday School work in such county or parish may be obtained and systematic plans for carrying on the work be perfected.

The reports of the treasurer and of the finance committee will be placed in your hands. The amount received from states, provinces and territories is 21,886.79; from individuals, \$12,340.75; from other sources, \$220.60, or a total of \$34,398.14 for the past three years. The balance on hand will cover the expenses for May and June and close the triennium with a balance in the treasury. We are under great obligation to our treasurer, and especially to the chairman of our finance committee, George W. Bailey, of Philadelphia. They have given much time and careful thought to the work and loaned us their credit when we were in great need. The estimate of the amount required for the present work conducted is \$12,000 per annum for three years from July 1, 1899, to July 1, 1902, a total of \$36,000. This is the minimum. The growth in numbers and the progress in methods, the need of 12,000,000 in our white schools and 1,720,000 in our colored schools and the greater need of millions, both white and colored, that have not been reached, call loudly for more workers and for our expansion of heart and purse that we may do the work that has been committed to our trust. We must live for others, as those who have gone before have lived for us.

We recommend to all states, provinces and territories the organization of state, provincial and territorial home departments in connection with their Sunday School organizations; and to all Sunday Schools, the organizations of home classes with qualified leader, and we extend to our beloved brother, Mr. W. A. Duncan, our thankful appreciation of the good work being done.

## DEPARTMENT OF NORMAL WORK.

In addition to the departments above mentioned, your committee think it would be well to have a department of normal work. Such departments are already formed in many of the states, and in some of the provinces, and the plan is very successful. In connection with several state conventions, annual graduation exercises are held, and diplomas issued to all normal students who have completed the course. No obligation is laid upon any to study any particular course, and therefore there need be no conflict between the authors or publishers of normal books. We recommend that this matter be carefully considered by the new executive committee.

## WORK IN MEXICO AND CUBA.

By the action of the Boston Convention, Mexico and Cuba are now a part of the International field. In Mexico, two annual conventions have been held, and the third is to be held in June of this year. The reports show 369 Sunday Schools, 710 officers and teachers, 10,500 scholars, a total membership of 11,210. An earnest invitation is extended to the workers in the United States to visit them. The Republic is rapidly developing, and the interests in Sunday Schools and in education is increasing. Whatever we can do for them it should be our pleasure to do.

Many will recall the address of Dr. A. J. Diaz, at the Boston Convention, and the enthusiasm that was aroused when he displayed the flag with one lone star, and afterwards unfurled the flag of many stars, telling the convention they would notice that the one star was surrounded by a field of blood, and was without companions or helpers, and that there was room on the flag of many stars for the one star, where it would be surrounded by friends.

It is not necessary here to recall the events that have followed in rapid succession until Spanish rule in Cuba is broken, and with it we hope the servitude of the people to the priests. The war with Spain was a furnace of judgment, "to heat the iron on which the hammer of destiny was about to strike." The time has come to begin a work in Cuba. Progress may be slow at first, and it is not necessary for us to shape our plans at this time, but it is important that we bear in mind the needs of this people and our own opportunity, and we recommend that the new executive committee shall be authorized to take such action as in their judgment is best to aid the Sunday School work in Cuba. And at a suitable time, that arrangements be made to hold a Sunday School convention or conference in the Queen of the Antilles.

## OUR NEW POSSESSIONS.

Since our last convention our country has experienced a period of expansion. Hawaii and Porto Rico have been added

to our possessions, the one 700 miles to the east, the other, 2,000 miles to the west. An English delegate to the London convention, who recently visited the United States and Hawaii, expressed his appreciation of Sunday School work in this country, and closed with the statement that he had visited many Sunday Schools in the United States but the best one that he had seen during his visit was in Honolulu. It will not be difficult to bring Hawaii into close fellowship with the United States in Sunday School work. The plan for Porto Rico will be similar to that suggested for Cuba.

And far beyond Hawaii lie the Philippines, where Admiral Dewey, with our navy, and General Otis, with our army, are solving the problem that is surrounded with difficulties. They have our sympathy. They need our continual prayers. Here is an opportunity for the home department, that when peace comes, a Sunday School may take its place. But little Sunday School work can be done at present in the Philippines, but surely a beginning may be made in the near future. Whatever others may think, to us the words of the president of the United States are especially true: "Destiny is duty." And wherever the flag of the United States or the flag of England, or better still, the flags of both great nations go, the missionary, the Bible and the Sunday School must follow.

#### OUR INTERNATIONAL WORK IN JAPAN.

Mention was made in the report of your committee to the Boston convention of our desire to send a Sunday School worker to Japan. This was first suggested at the St. Louis convention after the address of Mr. Phillips, the field worker for India. We are happy to report to you that we believe that God has provided the man to take this place in Japan. Mr. T. C. Ikehara, a native of that country, educated in the United States, and specially trained for Sunday School work, has been sent as our representative to that empire. He made a partial tour of the United States, attending conventions in New England, Canada, Ohio, Indiana and Illinois, and some special meetings in Pennsylvania, and sailed with the American delegates for London in July, 1898. He was present at the London convention, and after conference with the Sunday School workers of England, he sailed for Japan. He arrived home in October and began his work. The last letter received from him is exceedingly hopeful. He has received a hearty welcome from all of the missionaries and Sunday School workers there, they have approved his plans, and are anxious to cooperate with him. The report shows a gain during the past year of 75 schools and 4,983 members; the total is 976 schools and 40,016 members.

While Mr. Ikehara is the representative of international work in Japan, your committee has incurred no obligation for his support as a committee. So far he has been supported by the voluntary contributions of individuals who may be said to constitute the American-Japanese Sunday School Associa-

tion. All members of this association contribute \$1 annually to this work. So far Mr. Ikehara has not lacked for support, but as will appear from his letter, there is need of further support that the work may be extended. The population of that empire is about forty millions; the Sunday School population is about fourteen millions and of this number forty thousand have been reached. One word will describe the Sunday School work in Japan and our interest in this work: the word is "opportunity." The southern island of the Japanese group is less than 100 miles distant from the northern island of the Philippines. We have but to extend our hand a little to grasp theirs.

The time and place for the world's fourth convention is to be decided by us, as well as the time and place for the tenth international convention. The first suggestion is that they be held together, as at St. Louis in 1893. If this plan is adopted, the world's fourth convention will be held in America. Another suggestion has been made that the time of the world's convention be deferred one or two years, and the meeting be held in Switzerland. It is important that this matter shall receive our careful consideration.

#### MEETING IN PARIS IN 1900.

Arrangements are being made for the holding of a world's exposition in Paris during the year 1900. It is suggested that possibly a conference of Sunday School workers should be held in that city at some time during the exposition season, and that parts of three or four days might be given to this conference, and that Sunday School workers from different countries meeting with the workers in France would advance the work throughout the world.

At the Boston Convention, it was suggested that a committee of Sunday School workers representing America and England should be selected to make a tour of the world, visiting all the principal missionary stations and holding conferences or conventions at such centers as might be selected, after full conference with the missionaries and their native helpers. We repeat the suggestion that it may be kept before the workers in this country, and carefully considered until it becomes an accomplished fact. The importance of such visitation cannot be overestimated. Correspondence with missionaries and others in foreign lands has led them to anticipate it, and great desire is expressed that the visitation may be made. The workers who compose this committee should be carefully selected, and the funds to defray their expenses should be voluntary contributions made for this purpose.

#### THE OLD CENTURY AND THE NEW.

We are nearing the close of the nineteenth century. It has been—

The Sunday School century.

The Bible century.

The Missionary century.

The Young Men's Christian Association and the Young Women's Christian Association century.

The Woman's Christian Temperance Union century.

The Salvation Army century.

The Young People's Society of Christian Endeavor, Baptist Young People's Union, the Epworth League and St. Andrew's Brotherhood century.

The century of Emancipation.

The century of the International Sunday School lesson system.

The century of Bible training schools.

The century of the International Sunday School organization.

The century of field workers' department; primary, home and normal departments.

Some things are left for the twentieth century. The needs deepens as we advance, as we gain height, the horizon expands and the great problems appear more important and possibly more soluble.

"Woe be to that man who is asleep when God is moving, deaf when God is calling, blind when God is leading." Great things may be done for God before the last grain of sand falls into the lower bulb of the glass.

What we especially need is to be in such vital connection with God that we may receive the spiritual power without which all our work is vain.

Mr. Moody says: "If I had the trumpet of God to reach the Sunday School teachers of America, I would ask them to lead one soul to Christ this year."

"God of our fathers, known of old—  
Lord of our far-flung battle line—  
Beneath whose awful hand we hold  
Dominion over palm and pine.  
Lord God of hosts, be with us yet  
Lest we forget, lest we forget."

PRESIDENT SMITH: I take pleasure in introducing to you Mr. Israel P. Black, of Philadelphia, Secretary of the International Primary Union.

### INTERNATIONAL PRIMARY UNION.

BY SECRETARY ISRAEL P. BLACK.

The idea that a teacher of little children in the Sabbath School needed any special training originated in the minds of a few teachers in the city of Newark, N. J., who held their first meeting for this purpose on February 18, 1870. From this inception has grown a wonderful work, which has spread over twenty-five states and five provinces on this continent, and which is being agitated on the other side of the ocean, as one result of the visit of primary workers to the World's Sunday School Convention in London, 1898.

Early in February, 1871, the New York Primary teachers formed an association for the purpose of improving themselves in their special work. After an interval of eight years, the Philadelphia teachers formed the first Primary Union, on April 26, 1879, Washington followed in the fall of 1881.

In May, 1884, in Philadelphia, a National Union of Primary Teachers was organized, which elected the following officers: Mrs. W. F. Crafts, of New York, President; Israel P. Black, of Philadelphia, Vice President; Frank Hamilton, of Washington, Secretary and Treasurer. To Mrs. Crafts belongs the honor of inaugurating the National Primary Union, to which she has given fifteen years of anxious thought and work, for which the primary teachers of the country owe her a great debt of gratitude, which can be paid only by renewed consecration to the work which she conceived and has done so much to bring to a successful issue.

During the International Convention in Chicago, in 1887, the National Primary Union was changed into the International Primary Union of the United States and British Provinces. Its work during the next few years was confined to encouraging the formation of Primary Unions, which was carried on by means of correspondence and monthly publications. By September, 1891, forty Unions had been formed, which were mostly large Unions in important centers of the country. At the International Convention in St. Louis, August, 1893, the Unions had increased to fifty. At the International Convention in Boston, June, 1896, one hundred and ten Unions were reported by the Secretary, Miss Bertha F. Vella. At the Boston Convention, the International Primary Union, for the first time, was made auxiliary to the International Convention. Its constitution was amended to cover this new relation, and provision was made for a Central Committee to conduct its work during the interim of the International conventions. Provision was also made for a Primary Council, "which shall consist of one representative from each state and province who shall have such powers as are usually delegated to an Executive Committee." This Primary Council has already been appointed by the states and provinces, and holds its first meeting in connection with this convention.

It is a pleasure for us to be able to report at this convention that over three hundred and ten Primary Unions are in good working order, each one a center of instruction and improvement for the primary teachers of the neighborhood. At the Boston Convention, Miss Vella raised the standard of "five hundred Unions for Atlanta, 1899." We have not reached this, but congratulate ourselves that we are rapidly nearing this mark, and I venture to predict that before the next International Convention we will pass far beyond the five hundred mark. Were all the states thoroughly organized for primary work it would not be long before these training classes would be numbered by the thousands, and dot this continent in all directions. Since the Boston Convention, over two hundred Unions have been organized, or an average of six

a month. A few of these did not live long; they soon became discouraged, for the conditions of success did not exist; but it is encouraging that the number of Unions that have disbanded does not exceed four per cent., during the past three years. Many take a vacation, and make a fresh start after a visit from the State or Country Primary Secretary, or after an inspiring convention.

Since the Primary Union is the unit in the work of organized primary work, it will be well to answer the oft repeated question, "*What is a Primary Union?*" A Primary Union is a number of Primary Sunday School teachers organized to study Bible lesson, and to discuss methods of work looking to the improvement of their classes and also for mutual acquaintance. Here is testimony to their value.

"A teacher who recently attended one of our meetings for the first time said it was a revelation to her. She had been teaching little ones for some time, but never once thought the lessons could be made so plain and interesting for small scholars, and through the help derived from the Union she could teach the lessons much easier and better than ever before.

Another teacher adds the following testimony: "During my ten years' experience as a primary teacher, I have found nothing so helpful as the meetings of the Primary Teachers' Union. There I learned, not only how to teach the weekly lessons with simplicity, but after the discussion which is given each week on various subjects, many a burden has rolled away and many a difficult question has been solved."

I will not take time to tell the Sabbath School workers how to proceed to organize a Union of primary teachers, as these instructions are all given in the Primary Teachers' Manual which has been prepared for this purpose, and which should be distributed in large quantities in every state and province. Besides instructions for organizing a Union, this helpful Manual contains full directions for the successful conduct of these training classes.

## WORK DONE IN THE UNIONS DURING THE YEAR 1897.

During January, 1898, the Secretary sent the papers for the annual report to two hundred Unions. In response to this only one hundred and twenty sent in their annual report, and some were only *partly* filled in. From these reports returned there has been compiled the following statement of work accomplished by the different Unions during the year 1897, which shows very great progress in the work of training the Primary teachers.

Number of Unions reporting, 120.

Day of holding meeting—Monday, 13; Tuesday, 19; Wednesday, 13; Thursday, 11; Friday, 28; Saturday, 35.

Place of meeting—churches, 67; Y. M. C. A., 28; homes, 11; halls, 5; W. C. T. U., 3.

Time of meeting—Morning, 3; afternoon, 67; evening, 26.

Number of meetings held during 1897—91 Unions reported 3,014 meetings; average, 33 per Union.

Number of enrolled members—76 Unions reported 2,285 members; average, 30 per Union.

Average attendance—59 Unions report 2,292; average, 38 per Union.

The International Bible Lessons were taught by 115 Unions. By more than one teacher, 96; by one teacher, 14.

Normal Lessons were taught in 32 Unions.

How often? Every week in 22; occasionally in 10.

Blackboard instruction has been given in 68 Unions.

General topics have been discussed by 89 Unions.

Instruction has been given in Child Study by 63 Unions.

Instruction in Junior or Intermediate work, 46.

Instruction in Kindergarten work, 37.

Institutes held, 42.

Social gatherings, 45.

Mother's meetings, 14.

Unions having circulating libraries, 30.

Books in these—Total number, 507; average, 15 per Union.

Unions that have prepared a list of the primary teachers of the place, 66.

Unions having printed mimeographed copies of their quarter's program, 62.

Programs sent to teachers who should become interested by 55 Unions.

Unions sending copies of these to the Secretary of the International Primary Union, 35.

A notice of each meeting published in the daily papers, by 63 Unions.

Unions supported financially—By churches, 39; by dues, 32; by voluntary contributions, 14; other sources, 20.

Contributions promised to the International Union for the year 1898 by 75 Unions.

*Size of Unions.*—It is often said, "Our place is too small to organize a Union." I have never seen a place where two or three teachers lived, in which it was not feasible to have a Union, for the study of the lesson and the discussion of topics. One of the most active and helpful of Unions in the State of Massachusetts has only five members, and these come a long distance, over mountain roads, to meet each other once a week, and talk over their mutual work.

Next to the Unions, comes the work of the *County Primary Secretary*, which consists: 1. In securing the names of all the primary teachers and junior teachers in the country, so as to be able to reach them. 2. In encouraging these teachers to form Unions, and showing them how to conduct them, and giving them a helping hand when needed. 3. In seeing that primary work is presented at every township and county convention. 4. In encouraging the primary teachers to be more efficient and faithful in their difficult and peculiar work. Many of the states and provinces have already appointed such county primary secretaries, and they are doing efficient work.

*State Papers.*—Next in importance to the county secretary, I place the work that can be done by the state journal. In this there should be one or more columns devoted to primary work. This task can very often be assigned to the State Primary Department, but where this does not exist, some efficient primary worker or Union can be given this work. There has been a great gain in this matter during the past year. At the suggestion of Secretary Meigs, of Indiana, the Secretary of the International Union was asked to furnish copy for the primary Department of the state papers. This has been done since the first of January, 1899, and it has met with greater favor than was anticipated. This should be continued only until such time as the state papers are able and willing to carry on this work themselves, which it is hoped will be very soon.

Another very helpful sign is the due prominence given to primary work on the *Programmes* of township, county and state conventions, and the many Primary Institutes held by the different Unions. It is often said that primary workers demand an undue proportion of time and attention. May I remind any who have entertained such feelings that primary work is *foundation* work, and the word primary is defined by Webster as "that which is first in importance." Primary teachers do well to insist that much time and thought shall be given to the foundation work in the Sabbath School.

Another very hopeful sign is the large number of *secretaries* and *superintendents* who have been appointed to look after the work in the states and provinces, no less than twenty-five states and five provinces having such workers! Some of these are paid regular salaries, others are paid for the time actually spent upon the work, while very many receive no compensation, even paying their own car-fares and postage. Many of the states are not financially able to do what they greatly desire for this line of work. The first State Primary Secretary was appointed by Massachusetts in 1892, Miss Vella being selected for this position, which she still fills with great acceptance. Only six State Primary Secretaries were reported at the World's Convention.

Sixteen states and two provinces have organized Primary Departments. The greater number are designated by the name of State Primary Department. Many are organized on the "Primary Council" plan, and in two instances State Primary Unions have been formed to carry on the work. It would have been far better if one plan for State primary organization could have been adopted at the beginning of this work, but this may not be practical, as conditions vary so much in different parts of the country. I have been at some trouble to learn from the State Secretaries the present condition and the future needs of the work, and will give you some of their thoughts.

*Missouri reports:*

"The present condition of our primary work is like the incoming tide—with a forward and backward movement *steadily*

onward. Sixty-six of our 114 counties have Primary Superintendents. Interest in the work of Primary Unions is growing.

"The greatest need in our primary work is in one word—stability—more thorough and established county organizations, and fewer changes in officers and teachers of the Sunday Schools."

*Kansas reports:*

"Interest in primary work throughout the state increasing and deepening. Many schools are being graded; the standard for teachers is being raised to a more elevated plane, and instruction is more thoroughly intelligent. Parents and the ministry becoming more interested. The outlook for the children is very bright at the Sunday School horizon.

"The greatest need? Materially, money. If a competent person could visit the Unions once or twice a year they would live. Primary Schools (summer), and institutes, personal visitation to township conventions, all the machinery, could be set in motion. Spiritually, love for God and his children; a deep concern that the young children should be early taught his right way."

*Colorado reports:*

"In the city of Denver the primary work is in a fairly good condition, about forty schools taking up the Union work; outside of Denver, with the exception of perhaps a dozen schools, it is not in a good condition.

"There is needed money to pay traveling expenses so that schools can be reached, and the co-operation of pastors and superintendents secured."

*Illinois reports:*

"Present condition of primary work: State and county officers in cordial sympathy. More calls for convention and institute help than can be answered by one worker. Primary teachers eager for training.

"Greatest need: A practical, thorough normal course for primary teachers, adapted for study either in Primary Unions or individually."

*Maryland reports:*

"The primary work in this state is improving. More Unions to be started this year.

"The greatest need for primary work in Maryland is to acquaint the people with the importance of the primary work, and of training teachers to teach God's Word in the younger grades of the Sunday School—Junior, Intermediate, Primary and Cradle Classes. I fear the larger number of teachers in the younger grades do not know the Book they teach."

*Iowa reports:*

"Primary work is in the hands of a Primary Council, consisting of three members. Primary teachers are anxious for help. There are few graded Primary Departments in the state, and few trained teachers,

"Our greatest need: More Unions; Primary Secretaries in counties not having such; better equipped and graded Primary Departments."

*Kentucky reports:*

"We are making some progress in primary work. We have appointed a State Superintendent, a State Corresponding Secretary and a State Primary Council."

*From the Province of Quebec:*

"Our work goes on well. Our primary teachers are all most interested workers.

"Our greatest need is a better knowledge of the child."

*From Minnesota:*

"The Primary Department of work is in a very hopeful condition; our two Unions strong and vigorous, and one word might describe the situation in the state at large—'inquiry.'"

"In this state of 'magnificent distances' the financial problem is the foremost, and the solving of this would enable the teachers to see how, rather than to read how."

*From New York:*

"The greatest need in our state at present is a better knowledge of up-to-date primary work in our State Executive Committee."

*Connecticut reports:*

"At the State Convention held last November, the primary teachers were given the motto: 'No steps backward.' During the months which have followed they have certainly lived up to it. Primary work in Connecticut is holding its own.' Several of the Unions are planning to hold Institutes and Socials during the coming quarter."

"The greatest need of our state is an awakening interest in Sunday School work. Such an interest as will lead to the putting forth of every effort to secure competent teachers, and competent teachers are needed at the helm of our Primary Unions."

*Michigan reports:*

"The interest of the primary workers is increasing along the line of teaching spiritual truths according to educational principles. The greatest need in our state for the future work is a salaried worker who can devote her whole time to it."

*From Maine:*

"There is great interest in Primary Sunday School work in Maine. State, County and District conventions give special prominence to this feature of the work."

"The greatest need for primary work in Maine is the awakening of the primary teachers to a sense of their privileges and responsibility, and their education by means of Conventions, Institutes, Summer Schools, and the efforts of a State Primary Superintendent."

*From Ohio:*

"God is wonderfully blessing our beloved work in Ohio, and children are being cared for as never before."

"Our greatest need is consecrated mothers and teachers, and the money to carry on the work in needed fields."

*Florida:*

"Interest in primary work is increasing. Nothing much has ever been done before; we are just waking up to the need.

"Our greatest need: A thorough canvass of the state to stir the people up. The people need instruction in regard to our work."

*Alabama reports:*

"Primary work is gaining ground in Alabama wherever the teachers realize the great need for the children and for themselves. These wideawake teachers and others must be educated in 'child teaching,' so we must have a Summer School, Institutes and Unions.

"Our great trouble is getting the teachers to teach in the Unions."

*Pennsylvania:*

"Present condition of primary work is very encouraging, as shown by requests for help along advanced lines of work, both as to matters of organization and management of the individual school, as well as by the work of the Primary Unions and the great call for help in teacher training.

"Greatest need in the state: Either three times as many days in the year in which to work, or assistance for the work."

*New Jersey reports:*

"Primary work is in good, healthy condition; from reports gathered recently all the Unions are doing well.

"Our greatest need is for active, consecrated workers, who are willing to sacrifice in order to carry on the work."

*Nova Scotia reports:*

"Primary work is steadily advancing. Our teachers need much enlightenment, but they are rapidly becoming conscious of their need and reaching out for something to fill it.

"Our greatest need: A paid primary worker who can devote her whole time to the work."

*Ontario reports:*

"Letters from all parts of the Province show that our teachers are quite alive to their responsibilities and needs. In response to the questions sent out a large number of replies were received, many of which revealed the fact that in some of the rural districts there is as advanced work being done as in our city schools. These replies showed a marked growth in methods and appliances, and coming as they did from all parts of the province they must be taken as an indication of the general state of the work.

Those who have given the most time and thought to the conduct of this work have done it as a labor of love during the greater part of the past fifteen years. It is only within the last three years that the Secretary has been able to secure a small compensation for a very large amount of work. The President has never received compensation for fifteen years of labor in this work. The money has come entirely from the unions connected with the International Primary Union. By looking at the report you will notice what sums have

been contributed by the various states and provinces. Out of \$498 contributed during the year 1898 the sum of \$340 came from the states of Massachusetts, New York, New Jersey and Pennsylvania. Some unions have given more than their share, while many have given nothing, either from a lack of interest or a lack of money. The amount of money which the unions can give will not be adequate to do the great amount of work which the future will demand. The time has arrived when in order to keep pace with the progress of Sunday School work there must be a decided advance, or the work will come to a standstill.

"What is the specific work of the International Primary Union?" is often asked. In few words, this is the answer: First—Its work is to encourage and assist organized primary work in the states and provinces. Second—It encourages and assists in the organizing of Primary Unions. Third—It assists the individual teacher as far as able. It does not and cannot do the work for the county or state secretary, but it does try to *help* these workers by means of publications adapted to the primary teacher, by correspondence, by such suggestions and information as will help the organized workers and the individual teacher in every state and province. During the last three years it has issued the following printed matter:

- 62,700 Quarterly Bulletins.
- 4,482 Primary Workers' Manuals.
- 2,000 Outline Programs for Primary Unions.
- 3,000 Primary Hand Books.
- 1,000 Constitutions of State Primary Departments.

and has corresponded to the extent of 7,625 letters and statements.

Its usefulness could be doubled if we had the means to pay for printers' ink and paper. One instance will suffice for this: The state of Tennessee lately engaged Mrs. Bryner to conduct the primary work for a series of conventions, covering several weeks. The Secretary of the International Primary Union sent to her a good-sized package of our publications, for free distribution at nearly every convention. The cash value amounted to about fifteen dollars, which was given gladly and freely to help the cause. The work that Mrs. Bryner did during these conventions was very helpful; several Unions were organized, and the whole state was quickened by her visit. We would like to continue such distributions in all the states and provinces which are not able to pay for this. But the means are wanting to do more than a little in this way, as the Unions are not able to give at present more than from five to six hundred dollars per year. Therefore, the means to *enlarge* the work must come from other sources, either from the states as additional pledges for the International work, or the Executive Committee must supplement what the Unions are able to do.

In elosing, I desire to express my thanks for the uniform kindness which I have received from the general secretaries of the different states and provinces, and for their hearty co-operation with the International Primary Union in its efforts to encourage and assist a better organization along primary lines of work. [Applause.]

The delegates from Massachusetts brought with them a wreath to be placed upon the monument of Henry W. Grady, and Rev. Dr. Conrad was selected to deliver the address. It was the intention to have the address delivered at the monument, but the plan was changed and the address was delivered in the Opera House.

THE PRESIDENT: I will now introduce to you A. Z. Conrad, D. D., of Worcester, Mass.

### MEMORIAL TRIBUTE TO HENRY WOODFIN GRADY.

BY A. Z. CONRAD, D. D., PH. D., OF MASSACHUSETTS.

*Mr. President, Fellow Citizens and Friends:*—This demonstration is inspiring, and of far-reaching significance! But I am profoundly sensible of the impossible nature of the task assigned me. Only lips touched with fire from a divine altar could hope to give adequate expression to the heart emotion and intellectual appreciation represented in this assemblage. Would that the lips that were wont to pour forth noblest sentiments with musical cadence, as naturally as the sun throws forth his golden beams and the fountain its life-giving waters, but which for nearly a decade have been hushed to earth, could be again opened in burning eloquence to portray the splendors of truth, the grandeur of vital principles; and, with resistless logic, conduct each thoughtful mind to sublime, heaven-touched summits; then, thrilled with rapturous hope and dominated by lofty resolutions, we would turn again to our wonted tasks under gracious benediction, and with undaunted courage seek to fulfill a divinely appointed destiny.

Happily the occasion itself, weighted with truth and love, embodies more beautifully than language can do the thoughts and feelings of gratitude and devotion which fill our souls. Here in this august presence, as the glowing splendors of the western sky invite to prophecies of a golden future and to dreams of the celestial city, beneath the enfolding canopy of ether blue where the jewels of God are waiting to flash their glory in the diadem of night; here where every rustling of a leaf seems the echo of an angel's whisper, and the ambrosial air weighted with the perfume of opening blossoms of plant and shrub tree, we come not so much in testimony as in consecration; that with unhindered feet and open hand and reverent obedience to heavenly visions, we may more effectually perform our part in life's great drama.

The twenty-third of December, 1889, recorded the passing of a man whose regal qualities marked him as a prince among his fellow-mortals. His life of noble advocacy found its sublime culmination in an appeal which for thrilling pathos, com-

elling logic, and commanding eloquence has not often been surpassed in the life of our Republic. The air of New England was yet vibrant with the music of his rich voice and inspired words, when we were startled and stunned by the painful intelligence that the voice that had given such rich and varied expression to noble sentiments and sublime ideas was hushed forever, and that thus early had the champion of the "New South" answered the summons of Him to whom he had ever bowed in glad obedience, and entered the City which hath foundations, whose builder and maker is God. His last message was a message of peace and love, and endeared him to the people of the North beyond the power of words to describe. He belonged to you, and you followed his ascending pathway with glad recognition and righteous pride. But Henry W. Grady was too large a man to belong exclusively to any locality or to any single state. He belonged to us, and we shared with you the satisfaction and admiration awakened by His phenomenal achievements with voice and pen. He belonged to his country, and among the sons of the Republic a steadier, more patriotic heart than his did not beat.

Thrilled by his moving eloquence, stimulated by his lofty purposes, held by his unselfish ambition, and inspired by his unquestioning consecration, we humbly pay our tribute to his fragrant memory. Ostensibly representing the Commonwealth of Massachusetts, but in reality voicing the intelligent and patriotic sentiment of the whole North, and yet more broadly, of our entire Republic, we stand uncovered and reverent at this sacred shrine, and invoke the guidance and blessing of Almighty God upon the country that we love. Somehow we can but feel that bending over this scene is the radiant face of one who loved his city, his country, and his fellow men, and who delighted above all else in visions of a true fraternity, knowing neither latitude nor longitude, and consulting no compass ere it reached for the hand of hope and help. May we not believe that those honest eyes from which a noble soul leaped forth to lighten and to lift his fellow pilgrims in their way behold the scene, and accept this simple tribute, as an evidence that his prophecies are reaching rapid fulfillment and his fond dreams full realization? It is with a sense of pride and satisfaction I record the fact that our fathers were natives of the same state, that amid the natural sublimities of "the Land of the Sky" their childhood days were passed. A childhood in North Carolina, a youth and early manhood in Missouri, led my father, of hallowed memory, ever to entertain for himself and teach his children a generous and affectionate interest in the South. This, fellow men, has enabled a readier appreciation and juster estimate of the life and work of Henry W. Grady, and has added to the intense enthusiasm and abounding joy in which this tribute has been prepared and is presented.

A residence in three northern states representing widely different sections and diverse history, with opportunity to study the genius of their institutions and the trend of their

thought, enables me to speak with confidence and comfortable assurance of the temper and purposes of the North.

How like a catastrophe his departure seemed! It threw a nation into silence and wondering inquiry. The sun had seemingly just leaped to its noontide splendor. "Union," "rehabilitation," "consecration," these were the watchwords full of glad promise often on his lips. What wonder that ungrudging homage poured from a multitude with almost unprecedented spontaneity! What wonder that a thousand tongues were loosened in eloquent tribute, and then thousand presses were dedicated to the sacred office of faithful testimony to his sterling worth and eager appeal to emulate his manifold virtues! In evidence of the unusual hold he had upon the hearts of those whose ear had been near his beating heart, his monument stands. It proclaims to all who shall pass within its sanctifying shadow that generous patriotism and sympathetic devotion to the interests of humanity, writes its record indelibly in the heart. This monument is the crystal music, only released under the magic touch of holy purpose and noble ambition, and which will key the soul of man to the high pitch of true celestial symphonies. It is the Horeb of Georgia, which, when smitten by the royal scepter of honest inquiry, will open its lips of stone and pour forth fountains of refreshing truth, vitalizing the flagging energies, vivifying the latent forces of the soul and *empowering to life's battle*. A larger and more lasting monument grows silently and unobserved in the institutions founded through his advocacy, and encouraged by his influence, and in the exalted sentiments he was enabled to awaken in the hearts of the men of his generation.

"When gratitude o'erflows the swelling heart,  
And breathes with free and uncorrupted praise  
For benefits received, propitious Heaven  
Takes such acknowledgment as fragrant incense,  
And doubles all his blessings."

With deep gratitude we bring our tribute. Our tribute has the greater significance from the fact that it is the calm expression of mature deliberation and serious reflective thought, nearly a decade after the eager hopes which centered in Mr. Grady were so suddenly dashed to the ground by his untimely departure. But the sun of his life did not set. The light of his life had not departed. The temporary obscuration was the cloud of a great sorrow. The readjustment demanded by a mysterious Providence was extremely difficult. When our mist-blinded eyes were lifted from earth, even the cloud was radiant with a seven-hued glory and we learned that *love is stronger than death*. The passing decade has revealed more clearly the unique features of that mind which for character and compass has rarely been equaled. His star is bright with a growing glory. With admiring joy we follow the continuous current of his undying influence. Time is kindly in her offices. She deepens and sweetens music which through bereavement is for a day made mute. Today a fair, discriminating judgment

announces, in a simple and plain narrative of fact, enthusiastic commendation of that pure life that poured itself out unstintingly in helpful contribution. In the North the name of Henry Woodfin Grady is a synonym for peace with honor, progress with brotherliness, and unity with charity. Happy for our country the day when, on the southern horizon, there arose a star of meteoric brightness, commanding first the curious, then the interested, then the admiring attention of the North. Every gleaming point was a plea for national unity, and on its glowing bosom flashed the jewels of Christian brotherhood and political amity. The unification of the North and the South became the controlling passion of that illustrious life. He plead and prayed for a homogeneous wholeness, which should lose all consciousness of zones and compass points, in its recognition of the identity of its interests and ambitions. His plea was that of the advocate who, conscious of the righteousness of his cause, cannot brook denial.

Yet in no craven self-abasement, nor with censor waving or incense burning at strange altars, did this man come to plead the cause of justice, righteousness and unity; but with unconcealed admiration for the integrity and conscientious consecration of the man he loved most among the sons of men, his father, and his father's brethren, which touched the northern heart and elicited approval for the courage, the stamina, the manly virtue he represented. He fulfilled the true type of

"Imperial man,  
Cast in the massive mold  
Of those high statured ages old,  
Which into grander forms our mortal metal ran."

He was in the highest acceptation of the word a pacificator, but the olive branch he carried in his hand was not the emblem of servile fear, but a royal scepter of regal truth. His all-absorbing purpose to eradicate sectionalism and to reveal the shadowy nature of that barrier which had all too long estranged brethren, was one abundantly worthy his genius and high intellectual gifts. Your brethren of the North listened reverently and with sympathetic response to his delineations and appeals, painted with a graphic reality, and beautified with a glowing sincerity.

We knew Mr. Grady first as *journalist*. His pen left behind it a path of flame. Rarely has conspicuous genius been able to pour itself so effectively and so undiminished into the world through type. His extraordinary and gifted personality blazed from his editorials as the sun leaps from the mirror's face. The lucidity and virility of his writings amazed, delighted and convinced. People who had never seen him loved him as a brother and followed him as a leader. An editorial from his pen acted as a condensing lens, through which the light of his mind rushed to focus itself with burning power upon the hearts and consciences of the citizens of his own and other states. Whatever is done in this world with high and noble purpose will liberate beauty and truth in other hearts.

We knew him also as an *orator*. As an orator he had humanity as his theme, God-approved principles as his rostrum, the nation as his audience, and he poured forth his convictions as molten gold for his message.

Quickly he gathered his audiences into his triumphant car and drove swiftly and with steady rein to the goal of his unselfish desires, and to sunlit heights radiant with the light of God. Treachery, tyranny, unrighteousness of any sort, was consumed by his volcanic indignation. Injustice and oppression withered under his flaming words as the moth before the candle's breath. He painted virtue in enduring colors, and the rhythmic music of his flowing phrases made truth attractive. He quieted unrest of soul, softened aspersions, and cemented estranged hearts into affectionate union and serene fellowship. The poetic beauty of his utterances was fully equaled by the brilliancy of his thought and the seriousness of his appeal. It was no mere word-weaving and phrase-making for its own sake. *He was conscientiously eloquent.* This is why the echoing harmonies of his words live to bless his generation. Felicity of expression made possible the declaration of unwelcome truth without offence. Neither malice nor guile was in his tongue. Those who failed to agree with his conclusions still respected his sincerity. What is the explanation of the magic power of the man over assemblies? We find it in two words, two unique qualities graciously blended in his orations and oratory—*passion* and *poise*. These characterized the Georgian orator. With exceptional balance he stood in critical places. The fires of his soul were ablaze where they would best move the wheels. In manner and matter he was thoroughly inspirational. The commanding majesty of his platform efforts is to be found in this, that he was a *man with a message*. Next to the immediate moving of the Spirit Eternal, there is no dynamic on earth comparable with a man with a message. Through such an instrumentality God Almighty effects revolutions and transformations in the world. -

Mr. Grady, while disdaining the emoluments of office, was yet powerful and influential in the affairs of state. The country was quick to recognize in him the *statesman*. His view of all great interests of his country was telescopic. He saw a generation beyond his time, and he saw to the remotest boundaries of the land he loved.

It was this far-sightedness which threw him sometimes temporarily out of touch with men at his elbow, but advancing time vindicated his prophecies and fulfilled his promises. His true patriotic fervor and devotion found frequent expression. In June, 1889, at Elberton, in this state, he said, "There is no room for divided hearts in this state or in this Republic." Thus he gathered into a single sentence the fundamental principle of successful government. North, South, East and West, a thousand times ten thousand hearts applauded the noble sentiment. As a statesman he was distinguished by *bravery and balance*, an enemy to political Phariseism, scorning political recreancy. With the courage of his convictions, he had yet the

magnanimity to respect the opinions of others. Appreciating that in political affairs, as in industrial life, the good may easily become the enemy of the best, he always urged to larger and better and truer things. A close student of history, he had faith in his country, and upon the folds of the garment of our Goddess of Liberty he inscribed in letters of gold "Amplius."

He was a *philanthropist*. His generous interest in humanity was phenomenal. He was never weary in his efforts to lift some burden, assuage some grief, comfort some sorrow, pour balm upon some wound, and change disappointment to joyous expectancy in some hopeless heart. Humanity need ask no warmer friend, nor the causes that make for righteousness more earnest advocate than his. On all occasions he was the champion of true liberty, proclaiming his faith without apology or hesitancy.

The River Rhone enters Lake Geneva quietly, and holds on its course without the loss of identity and without confusion. Passing through the lake, it pours forth again in torrent and tumult, its pellucid waters hurrying on toward the great ocean. So this life moved through the life of his own community and of the state, and divining the deep needs and recognizing the terrific problems of his time, his life poured on out of this community and this state into and through the great Republic in tumultuous testimony and thundering appeal, and emptied into the great ocean of divine love, whence it is lifted to fall again in blessed distillations and in copious showers.

Necessarily the journalist, orator, statesman and true philanthropist was a *creator of public sentiment*. In a Republic that embodies the spirit of true democracy, public sentiment is regal. It makes and unmakes laws. It measures the value of all legislation. To nullify and neutralize the mischievous influence of self-seekers and political tricksters, to arouse communities from the inertia of indifference, to direct the best thoughts and noblest impulses of the people to the lines of true progress and justice, is a task sublime and almost superhuman. But this is precisely what Henry W. Grady was raised up of God to do. His blood-earnestness made him a leader. His profound insight gave his followers a sense of security. He organized great expositions, and was the moving spirit in the founding of the Piedmont Chatauqua, and to his everlasting credit be it said, he awakened enthusiasm in behalf of the disabled veterans of the South, which resulted in the beautiful home where the blessings of a golden sunset, and the sweet welcome of a pillow of comfort, may be enjoyed by those in whom

"The ashes of memory smoulder and burn,  
Though they strive to forgive and forget."

In the thought of the broad-minded people of the North, Mr. Grady was the embodiment of the spirit of the New South. His utterances were accepted as authoritative. He himself was regarded as a forcible illustration, and his words as an accurate exponent of the heart of the New South. Thus he became an interpreter of the chivalrie, cultured, broad-minded,

aspiring people of the South, to people of like caste and thought and breadth of vision and magnanimity of impulse in the North. Misjudgments, due to both ignorance and prejudice, were partially corrected. Never was there a more Providential introduction than that of Mr. Grady to the North, through the New England Club in New York City, on the 21st of December, 1886. His theme was "The New South." With startling boldness he stated his position and paid his glowing tribute to the heroism of the illustrious dead in the land of his birth and love. "Let neither the North nor the South desecrate the memory of their fathers with one single disloyal word or deed. To do that would be to merit the execration of the world." Then he pictured, as only he could do, the achievements, the fortitude, the courage, of the New South, and he led his auditors, enraptured, to behold a Republic in which the perils of the past are forgotten in the philanthropies of the present, and in which the successes of yesterday are eclipsed by the stupendous undertakings and the magnificent victories of today. As the western prairie, sere and brown in autumn, is enkindled by the fallen spark, and from blade to blade leaps the message of fire, so his address awakened an enthusiasm which leaped all barriers, conquered prejudices, enlightening those who were open to conviction, whose hearts responded to the sentiment of brotherly love. But ten days before he bade farewell to earth he visited the city of Boston in response to a cordial invitation. He came with a message trembling on his earnest lips. Once more he elicited thoughtful applause as he unfolded his difficult theme, "The Race Problem." Fervently he implored fairness of judgment and patience of attitude. He grew thrillingly eloquent as he emphasized the imperative necessity of union in our Republic. Those famous addresses, classics in our tongue, were in the nature of a revelation. Men caught the spirit of his message, and asked "Is this the South?" And when he spoke in the South of the hospitality, generosity and breadth of vision he found among the people of the North, then his brethren asked "Is this the North?" Thus he was a double interpreter of the spirit of his day. He rent the vail of the temple from top to bottom, and threw open to the gaze of an astonished and admiring world the inner sanctum of the heart, both North and South. In each alike was found the sacred altar dedicated to God, to country and to home. In each alike the Cherubim were guarding the Holy Oracles, and in each alike the flame of liberty flashed forth its God-created light. His first address in its results was to him a revelation. It defined his mission to his own mind, a mission which carried with its tremendous responsibilities, and his warmest friends say that after that significant address he was a changed man. So intense was his seriousness, so profound were his utterances. He had found a brotherhood where he least expected it. He learned that irresponsible utterances of demagogue, whether North or South, were not to be taken as fairly representing the spirit of the people.

It was in the results of his first northern address that he discovered the North, then the nation, then himself. In his

last address, the colossal magnitude of the race problem was made apparent to all. His words won respectful admiration, even where they failed fully to convince. They touched a responsive chord in the heart. He showed a comprehensive grasp of the most serious problems which confront the nation. It is perfectly safe to say that the magnitude of the questions, and the gigantic nature of the tasks confronting the South in the race problem, were never so fully appreciated before Mr. Grady disclosed its intricacies, its formidable features, and solemnly asserted the pledge of his countrymen to solve the problem kindly, generously, as servants of the Most High God.

The people of exalted thought and tender feeling, in every section of our fair land, are committed to work for the realization of an ideal *national fraternity*. The North, the South, the East and the West are like the four parts of music written on the same staff. Each is necessary to the full harmony. Our car of progress is drawn by four mighty steeds, North, South, East and West, and the wheels will drag and pause if any one of them shall slacken the traces. The flow of our national life in reform must represent the waters of a single ocean. Increasingly every part and section must lament injury to any other part. The problems of each are the concern of all. No section of our land is so singularly well governed, so free from error, so exempt from the touch of political harpies, so beyond the greed of avarice and so untroubled with the lawlessness of the vicious, that it can sit in pharisaical pride and cynical self-righteousness, and point the finger of scorn toward any other section. A sense of mutual responsibility in burden bearing, a mutual sincerity of purpose, is the first requisite to an abiding amity and uninterrupted fraternity. Our trials are yours, yours are ours. Equally the right minded lament lawlessness, viciousness and brutality.

A wound in your side ought to be an agony to our hearts, and a burden on our shoulders ought to be a care on your minds. In vain will any mere program, brotherhood, seek to achieve the solidarity which we seek, which we desire. Only sympathy born of *mutual confidence* can cement our hearts and bend all knees at a common altar.

Mr. Grady is an illustration of the measureless triumph of a threefold faith. He had unlimited faith in God. His upturned face met the smile of an approving Father, and he cried out with the enthusiasm of true co-operation, "We are," and went forth to conquer. He recognized, and again and again recorded, his belief that God Almighty is the arbiter of nations, and he bowed in reverent submission to an overruling Providence. His religious earnestness was a distinguishing feature of his illustrious life. Such a faith makes a man mighty. It fortifies him against sophistry and criticism. It makes him courageous in the face of accusation. He who loves God most fears man least. This and this alone can secure perfect adjustment of the soul to new and untried conditions, and enable uncomplaining endurance in great and bitter disappointment. Faith in a Providence so

microscopic in its nature that the minutest details of common life find a sympathetic recognition in the eye and heart of God, that the prattle of a child, the sigh of the forlorn, the unuttered groan of human need, and the mute appeal of overwhelming sorrow, bend the heavens until they touch the earth. This is the faith in which to do battle for right.

The second part of his working creed was *faith in the people*. In this he never wavered. He loved the people and trusted the people. He did not believe that the unheard of experiment in government first adopted by the founders of our Republic was a delusion or a failure.

Fellow men, the rehabilitation of the South already so far accomplished, readjustment of the North with redemption from all destructive elements, and the successful acquisition and appropriation of the vast treasures of the imperial West, all depend largely upon the thorough application of this principle of republican government,—*faith in the people*. Strip the people of their authority, deprive them of their rights, industrial or political, and tyranny is as sure to follow as the night the day.

This man, too, taught the dignity of labor, and gracefully placed the aureole upon the brow of industry. The honorableness of honest toil ought to be an article of faith with every citizen. Whether in the building of cities, or the recovery of rich treasure from the veins of the earth or gathering in fond embrace the prodigal bounties of the field, *labor is king*. What makes a man invulnerable? I answer the holy betrothal in his soul of industry and consecration. Trust in the people postulates *enlightenment and culture*. A government is safe only when its politics are dictated, its laws made and executed, *by enlightened minds with judicial temper*.

The third article of the creed of that gifted genius to whose memory we bring our tribute of love and esteem today was, *faith in personal destiny*. He believed in the effectiveness of God-given talents, dedicated to divine uses. No mock humility or craven subserviency ever successfully pleads, or broadly enlightens. Self reverence, self knowledge, self control, these three alone lead man to sovereign power. With this threefold faith, who wonders at the sublime optimism that permeated and adorned all he did and said. What though tasks were unprecedented; God rules, the people can be trusted when taught, and the potencies of the individual life are limitless. God bless the men who look beyond the cloud and pathway of the lightning to the Heaven-centered Throne of wisdom and of power; who, hearing the mutterings of the thunder, bend more closely the ear to catch the soft flute-note of divine assurance; and, girded with power for great undertakings, proclaim their faith in the ultimate supremacy of virtue and truth.

Lamentation lifts no soul to the heights, cynical censoriousness, wreathes no face with smiles, harsh judgment settles no problems, animosities decide no questions.

It was the optimism of Henry Woodfin Grady that opened

the long sealed treasure houses of your hills and mountains and made your wasted valleys smile with Heaven's bounty. He had visions of a country in which the ideal presented in "Queen Mab" would be realized, when:

"Hoary headed selfishness has felt  
Its death-blow, and is tottering to the grave:  
A brighter morn awaits the human day,  
When every transfer of earth's natural gifts  
Shall prove a commerce of good words and works;  
When poverty and wealth, the thirst of fame,  
The fear of infamy disease and woe,  
War with its million horrors and fierce hell,  
Shall live but in the memory of time.  
How sweet a scene will earth become,  
Of purest spirits a pure dwelling place,  
Symphonious with the planetary spheres;  
When man, with changeless nature coalescing,  
Shall undertake regeneration's work."

That his optimistic judgments are based on soundest reason has been abundantly illustrated in the decade since he cast the spell of his eloquence over waiting assemblies of men. His prophecy of universal loyalty to the Republic in the event of coming war, how grandly it has been fulfilled! These were his words in this connection: "The New South is simply the old South under new conditions. It rejoices that the American Union was saved from the storm of war, and the Republic has no better citizens in peace, and would have no braver soldiers in war, than the men who twenty-five years ago wore the gray." How fully these words have been vindicated, let Santiago and the islands of the Pacific answer. I know that none were more ready to do honor to that patriot, soldier, and commander, Fitz Hugh Lee, than the people of the North, and none sounded his praises more gladly. On the other hand, who in all this Republic gave fuller expression to enthusiastic admiration of the Hero of Manila, than the people of the South? Equally we shared the honor, equally we enjoyed the swelling pride which was awakened by the daring brave-hearted Hobson and his dauntless associates. They are yours; they are ours; *we are one* in the glory of achievement. We weave together our garlands for the brow of the victor, no matter in what section he was born or has lived. And let us believe that magnanimity, charity and love are rising to that level from which there will be glad response throughout this nation to the generous sentiments recently expressed on Southern soil by the Chief Magistrate of our nation, and that soon we shall together entwine the floral wreaths which we shall lay tenderly upon the last resting place of our dead but not forgotten heroes.

Our tribute is a tribute to *exalted citizenship*. The clear-headed, large-hearted, wide-visioned publicist is the ideal patriot and citizen. Local patriotism finds its best expression in the man who loves his fellow men, and studies to promote

the peace, purity and prosperity of his community. Even the local patriotism of Mr. Grady had a cosmopolitan quality. Exemplifying civic virtues and vigorously advocating high social ideals, he was an excellent type of the true citizen.

Nationally, his patriotism was dictated and controlled by his conception of brotherhood. How splendid that national ideal where each citizen sees in his fellow man a kinsman to be helped and encouraged. No man has attained the full stature of manhood, nor does he comprehend within his personality the highest civic virtues until he has, as Mr. Grady seemed to have, a firm belief in the mission and destiny of the Republic. Our nation represents a force through which the Omnipotent and Omniscient God will work out His infinitely wise plans. Our Republic owes an incalculable debt of gratitude to the man whose words could hush the troubled waters of sectional strife, and whose very presence exercised the evil spirit of factional controversy or partisan contention.

Our tribute is not alone to the journalist, orator, poet, statesman, and philanthropist; it is a tribute to *masterful manhood*, which had such adequate expression in the life and personality of Mr. Grady. In, through, and above his eminence in these different spheres of activity to which reference has been made, he was eminent in his manhood. We find explanation of his burning convictions; he was under the mandate of the Invisible Friend. He reveals, in the steadiness of his aim, and the directions of his methods, the measurelessness and resistlessness of the *compulsions of an inspired life*. As the aeronaut is lifted to the upper realms by the restless swaying globe into which has been breathed a substance lighter than the air, so the life that would not grovel in the dust must be inbreathed of God until it rises to lofty altitudes. In no respect does true manhood appear to greater advantage than when, while declaring its faith and hope, its confidence and conviction, it yet freely grants to every other man like liberty and impugns no motives, assuming that two hearts may yet be true to truth although in thought they differ. Like the fluted columns that adorned the portico of his childhood home, so he stood under the great causes of his day, *a pillar of power*. Personal accountability to God was with him a profoundly serious thought. He believed that the great causes of our time, and of every time, rest upon human pillars; and that only in uprightness and integrity can these causes be supported. His life is an earnest appeal to the youth of our land to live pure, sane and abstemious lives, and at any cost to hold loyally to truth. He enjoyed the confidence of men everywhere because of his unquestioned sincerity. He combined modesty with courage, and he revealed the majesty of unselfish motives. The gallantry of the cavalier, and the integrity of the Puritan, shone out in his life with the brightness of a Kimberly diamond. Such men as he are an evidence that the days of chivalry and knighthood are not past. They assure us that the best tradition, and the sublimest principles and sentiments of other days, will have successive embodiment

as generations come and go. Courtesy and gallantry were never in greater demand, never more winningly effective than today. Our tribute, then, is to *chivalric manhood of knightly cast*. Thus today we express our admiration for the gracious quality of sympathy. The poor, the belated, the nethermost, the overwhelmed, gained courage and confidence from that eye of sympathy that looked in love and pity at human need wherever found. Kindness is regal, Sympathy is divine. Again our tribute is a testimony to the value, to the nation and to society of *life at high levels*. The supreme thing and fact in life is character. Gained under discipline, it cannot be too scrupulously guarded or too studiously protected.

Citizens of Atlanta and the South, the jewel that hangs resplendent in the coronal of the morning cannot contain more of the beauty of divinest truth than this wreath with which we adorn his noble monument. Entwined in it are the greetings of Boston to Atlanta, of Massachusetts to Georgia, of the North to the South. It is a signet ring, and with it we seal the vows of our new covenant. Its leaves, fashioned in God's invisible laboratories, and colored in the secret studio of anture, symbolize the possibilities of transformation by secret processes in the soul until true to the type presented in the Nazarene, that consummate flower of humanity, Christly sympathy, shall unite heart to heart, annihilating all prejudices and ignoring all barriers real or imaginary. Then we shall be one people, mutually loving and being loved, bowing to a sceptre in the hand of our Eternal King, and kneeling at a common altar in true heartfelt brotherhood.

Then, whether standing amid the tropical luxuriance of the far-famed Canyon Crest of California, looking out upon the dazzling panorama of silver and gold as revealed in glistening leaf and golden fruit; or where the foam from the white crest of the leaping billows clings to the fretted granite fringe on the coast of Maine, or where the caresses of southern suns bring the smile of plenty to the rich fields of Georgia,—wuth fullness of joy breaking spontaneously and rapturously from the heart will rise to propitious Heaven:

“My country! ’tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died!  
Land of the Pilgrims’ pride!  
From every mountain side  
Let freedom ring!”

[Applause.]

The Benediction was pronounced by Rev. W. F. Quillian, of Atlanta,

## SECOND DAY—EVENING SESSION.

---

THURSDAY EVENING—FOURTH SESSION.

APRIL 27.

The evening session opened with song service, conducted by Prof. B. C. Davis, of Atlanta, followed with prayer by J. L. Hurlbut, D.D., of New York.

PRESIDENT SMITH introduced Rev. John Potts, D.D., of Toronto, Ont., chairman of the International Lesson Committee. Mr. Potts was greeted with applause.

### THE WORK OF THE INTERNATIONAL SUNDAY SCHOOL LESSON COMMITTEE.

BY REV. JOHN POTTS, D.D., OF CANADA, CHAIRMAN SAME COMMITTEE.

Twenty-one years ago the International Sunday School Convention met in this goodly city of Atlanta. Then the hearty welcome of city and state was voiced by the eloquent Governor Colquitt. I well remember how I was impressed with the charming address of the great statesman and orator, but especially with the sweet and beautiful Christian spirit which pervaded his words and captured all our hearts. There was a two-fold response given, one for the United States by that genial and earnest soldier of the cross, General Fisk, and the other, for Great Britain and Canada, was spoken by myself.

What changes since then! Colquitt and Fisk are now in the ranks of the general assembly and church of the first-born. Atlanta has been forging ahead. Signs of progress are evident in all directions. The sunny South has recovered from the devastation of war, and is marching on with the North, the East and the West to wonderful prosperity, and to a national standing which impresses the whole civilized world. The

spirit which animated the convention of 1878 animates the convention of 1899. Although the Sunday School hosts are many and great compared with the time of the last Atlanta Convention, although we count in our ranks today a greater number of strong men and elect women than ever before, yet we are chastened as we think of the gaps made by death during the last triennium. We miss today in this company of consecrated workers the large-souled William Reynolds. Beyond many, Brother Reynolds projected his spirit, which was largely the spirit of the Master, into every convention which he attended and addressed. Though dead, he yet speaketh. It will be a long time before he shall be forgotten by the Sunday School workers of this North American continent. For many years the Lesson Committee was honored with the presence and valuable help of John Hall, that massive and magnetic Presbyterian divine who, while loyal to his own church, was recognized by all the churches as a prince and leader in Israel. Dr. Moses Hoge, the eloquent preacher not only of the Second Presbyterian Church of Richmond, but the preacher of Richmond and of Virginia, and of the United States, and away beyond the bounds of your great Republic, was a man greatly beloved by his co-workers on the Lesson Committee. Dr. Baugher, a burning and a shining light in the Lutheran Church, represented that influential body in the work of Lesson selection for many years, and was highly esteemed by the Committee for his scholarship, fidelity and friendly spirit.

For one and twenty years I have been honored by membership on the Lesson Committee, and have been asked to speak tonight on the work of the Lesson Committee. The work of the Committee is not perfect. None are more conscious of its imperfections than its members.

The committee try to the utmost of their ability to carry out the trust committed to them, and are thankful for the general appreciation of their "labor of love." The Lesson Committee is composed of fifteen members on this side of the Atlantic and eighteen corresponding members in England, India and Australia. The Committee meets annually, and selects at each meeting the Lessons for a year, keeping a couple of years ahead of the schools, so that lesson writers may have ample time for exposition and illustration of the Lessons. Its work is marked by a great responsibility in view of the magnitude and character of the constituency represented. The survey is inspiring; the constituency is a grand one. The Rt. Hon. Joseph Chamberlain, member for Birmingham, was twitted once with being the representative of Dr. Dale, an eminent nonconformist minister who was perhaps the foremost citizen of Birmingham, as well as the foremost preacher of that town. Mr. Chamberlain replied that his honorable friend must admit that he had a very intelligent constituency. The Lesson Committee is fully alive to the intelligence of the constituency it represents. The Uniform Lesson Scheme has been looked upon as a child of Providence. It has had a

prosperous career, and the outlook is brighter than ever. Without some such system it would be well-nigh impossible to have such gatherings as the present. The Lesson Committee is the servant of this Convention, and is the medium by which the schools are supplied with the Uniform Lessons. Suppose it be dropped, what then? The larger denominations would provide for themselves, while the smaller ones would be put to great disadvantage, and the natural tendency would be to drift away from the united to the merely denominational.

The Sunday School is in the front rank of the spiritual forces of the age. The growth of the Sunday School institution has been marvelous. Think of its magnitude today, and a generation ago. Think of its efficiency today, and a generation ago. Then, faulty in helps and equipment generally; today, while much remains to be done, the Sunday School may be said to have partaken of the general progress of the age. Try to grasp its development from a single school to the world's convention, and consider what lies between those extremes of organization? The Sunday School is not perfect yet, less perfect in teaching than in any other department. Our teaching material must be considered. They are not like public school teachers, all of whom must be certificated as to qualification before they are permitted to teach. We are not prepared to require this in our Sunday School work. We must aim at a high standard, but always gratefully accept a large class gifted with consecrated common sense, who have the seal of Christ's approval upon their work. This condition of things invests the work of the Lesson Committee with great responsibility.

The word of God is supreme in the Sunday School. Let it ever be so. The uniform lesson scheme is the center and bond, yea, the very heart of the various organizations, from the township up to the International and the World's Convention. To break up the system would be to disintegrate the international and therefore the world-wide Sunday School work.

Thus far the motto of the uniform lesson system has been, "One Lesson for All the School and for All Schools." If not that, as near that as can be reached. Grading, of course, there must be, but could not that be done in lesson helps, in exposition and in teaching? The Lesson Committee is carefully considering the advisability of providing a course of lessons for the primary department, but thus far has not been able to come to any conclusion, because of the greatly diversified opinion on the subject as to whether there should be a special course, or what that course should be.

The work of the Lesson Committee has passed the experimental stage. The uniform lesson system has stood the test of time and experience. Witnesses as to its efficiency, adaptability and educational value are many and worthy of all credence. The history of the system has been very largely the history of the Sunday School's greatest progress. Its adoption marked an epoch in the advance of the Sunday School cause. Before

the adoption of the uniform lesson system where was the Sunday School as to Bible study? In many instances there was not uniformity in individual schools; in some cases each teacher selected his own lessons. This was done without helps of any kind, at least comparatively so. What did the Sunday School exercises mean? Why, reading—little else, and little more, unless where there was a teacher of unusual character and ability.

The work of the Lesson Committee has unified Sunday School teaching, and has respected denominational conviction. The unification is seen as to topic and text. The same central thought, the same general outline and illustration, and the same Golden Text, surmount the whole lesson. Is not that a great thing to have achieved? Whether you enter a Presbyterian, Baptist, Congregational or a Methodist Sunday School, the same Scripture is read and taught. At the same time, each lesson is prepared more or less from a denominational standpoint. Denominational conviction is not a trifling matter. Our entrance into Christian life was largely effected by this agency. We have been nurtured and taught, we have been fed and feasted, on truth as conveyed to us through the channels of church life and fellowship. The uniform lesson system is broad as Christianity, and it reaches our schools through modes of doctrinal exposition which are most acceptable to us. Each denomination has its own lesson helps.

The work of the Lesson Committee has provided for the instruction of ordinary scholars by ordinary teachers. The Sunday School is not a theological college. Its teachers are not tutors and professors in divinity. Its scholars are not candidates for the ministry. The Sunday School is composed of average young people, and it is taught by Christian people who have spiritual life and a fair knowledge of the Words of God and of the plan of salvation. While all this is true, the system is capable of the most advanced study and teaching where, in select Bible classes composed of students or of specially intelligent people, it may be proper to discuss the highest aspects of truth. The history of the uniform lesson system has meant a more systematic study of the Bible. There is a more comprehensive knowledge of the Word of God than ever before. Surely this must be attributed to more expository preaching, and to the systematic study required by our international lesson system, and to the invaluable aids which it produces. We must more and more avoid the hand-to-mouth plan of many teachers. The best qualification to teach in detail is to know the lesson as a whole; therefore all around the lesson should be known in order to teach the lesson well.

The work of the Lesson Committee is made effective educationally by the vital partnership of the lesson-writers. The Bible is both a revelation and a literature. In either or in both lines, it has its difficulties of interpretation. The Sunday School and pulpit have to deal with the Bible more as a revelation than as a literature. Nature and the Bible, in their simplicity and profundity, have lessons so simple and so easily learned that they are like kindergarten or object lessons, while

at the same time each has subjects so complex, mysterious and profound, that they require sages on the one hand and saints on the other rightly or approximately to interpret them. The Bible must be studied with great thought and care and prayer, and even then we need the aid of experts if we would know and be able to appropriate much of its treasures of wisdom and knowledge. Here lies the great value of lesson writers. We find two classes of writers in the expounders of the uniform lesson system—the purely intellectual and critical and the eminently practical or expert class. Each has a value of his own, but both are best for teachers. The eminent biblical students and highly intellectual class bring up out of the mine great nuggets of golden truth, which enrich both intellect and heart; the expert teacher of teachers mints the gold and sends it forth into Sunday School circulation, in size and form adapted to enrich the various departments of our schools.

The uniform lesson system has created a biblical literature of great value to the cause of truth and to the general edification of the church, as well as to the special qualification of Sunday School workers. All this would be largely impossible in the absence of a uniform system of lessons. Today the best biblical thought of the age is at the disposal of both teachers and scholars, and almost without money and without price. Think, too, of the helps that it has developed of a pictorial and normal class kind. Artists and normal class instructors have become a necessity in the intelligent prosecution of Sunday School work. Looking at the Bible and Sunday School work from an intellectual standpoint merely, the uniform lesson system has been a great educator for two-thirds of a generation. But for this system the great majority of teachers would be but poorly qualified to expound and illustrate the Word of God. If we rise to the highest conception of Sunday School work, which is the spiritual, we see the immense advantages accruing from a proper interpretation of the Word of God as it reveals the divine purpose concerning the salvation of mankind.

The work of the International Committee has been a great object lesson as to the oneness of Protestant Christianity. The church is one in the sense in which an army is one. The church is divided in the sense in which an army is divided, into regiments, battalions and brigades. There are good people who dream of organic union, but it is only a dream. I am not sure that organic union would be an unmixed blessing, nor does the prayer of Christ for his church require that. Unity, not uniformity, is the desirable object to be attained. We may be distinct as the billows, yet one as the sea. I look upon the operations of the Sunday School world as indicative of a great evangelical alliance, uniting all sections of the church, around the great text-book of our common Christianity. Then the interdenominational and spiritual features of the uniform lesson system are beautiful to contemplate. How beautiful for all the children of the household of faith to be studying the same portion of divine truth! How interesting for all the

lambs of the flock to be led into the same green pastures and beside the same river of the water of life!

Why are the churches less controversial and militant than formerly? Why are the churches more friendly than of old? Why are they nearer to each other in Bible teaching and in practical Christian work? Why are they doing more for the evangelization of the world? Largely because of the harmonizing effect of Sunday School work through the Word of God. The uniform lesson system has led to sweeter relations between denominations, and is helping to exemplify the beautiful sentiment of the psalmist, "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity." Is there not something sublime in the thought of all teachers, of all the Sunday Schools, of nearly all the denominations, preparing and praying over the same passage of the sacred word, and then all the classes being taught the same each Lord's day?

The work of the Lesson Committee has an international as well as an interdenominational influence for good. We who belong to the Sunday School organizations which are international are not less citizens and subjects of our own respective nations. While we stand for our own nation and institutions and flag, we are agents to aid in the fulfillment of the prophetic words of the Angel of the Lord, "Glory to God in the highest; on earth peace and good will toward men." Just in proportion as the Sunday School honors the Bible, the Sunday School workers and friends must cultivate the spirit of peace and fraternity among the nations of the earth. In the interest of world-wide peace and world-wide civilization and world-wide evangelization, the two great nations represented here must be on terms of genuine friendship. The English-speaking world is becoming more and more intellectually and religiously united. This is peculiarly true of late between the United States and Great Britain.

In the outlook of the uniform lesson system the home department must be considered. The lesson system has found of late a new sphere for its operations. It has been a power in the home as well as in the church, but in the home department of the Sunday School it will possess a greatly multiplied power. Already the home department has achieved great success, and it is only on the threshold of a career that has in it possibilities of untold good. The home department has enrolled many who could not go to Sunday School, and such persons shall have all the benefits of the uniform lesson system in its varied and enriching illustrations of divine truth.

Standing here and looking back over the history of the Sunday School organization, and especially back over the history of the uniform lesson system, may we not thank God, should we not thank God, for its glorious results in Bible study? This institution has had at its disposal the rich and ripe Christian scholarship of a great army of earnest and consecrated workers foremost in the field of biblical exposition and illustration. What of the future? The century is dying and it has a great account to render, but another and a greater

century is about to come into existence. The twentieth century shall be wonderful in commerce, wonderful in civilization, wonderful in science, wonderful in literature, wonderful in philosophy, and wonderful in the furtherance of the kingdom of our Lord Jesus Christ. What shall be the attitude, the equipment and the consecration of the Sunday School hosts of the Lord as the twentieth century dawns upon us? What organization is equal to the Sunday School in the enlarging and building up of the Redeemer's kingdom? Our constituency is largely made up of children and youth. Our business is to save and train the children and youth for Christ. How rich the field! How hopeful the outlook in the light of prevention, in the light of service, in the light of salvation and in the light of reward! How blessed is the work of winning the young people for Christ! From the platform of this convention I ask myself, What shall be the future of this Sunday School organization? Its aim is world-wide, its text-book is world-wide, and its blessings are intended to be world-wide. And to its earnest workers I would say, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord."

I stand on this platform as the representative of the Queen's country, and standing here I remember that there has never been a more beautiful hour in the history of the United States and Great Britain than this very hour. [Cheers.] From the Queen on her throne down through all the ranks of the British Empire, the predominant, the almost universal feeling, is one of friendship for the United States. [Great cheers.] If England had felt as some continental countries felt, it might have fared somewhat different with your great army and navy. I am not here to say there should be a definite alliance between the United States and Great Britain, that that would be the more excellent way, but judging by the feeling throughout the whole land, if you should be in trouble England will stand by you, and if we shall be in trouble I think the Stars and Stripes will not be far from the flag that has braved a thousand years. [Great cheering.] I am one of the best neighbors in the world; we across the line love you as neighbors; we will annex you some day perhaps. [Laughter.] You have taken our tune for "God save the Queen" and you sing it to "America." I said at Chautauqua once, when Bishop Vincent asked me to speak, "When we annex you you will know how to sing 'God Save the Queen.'" [Laughter and applause.]

Well, now, Mr. President, I was greatly pleased this afternoon with the Calvinistic touch that came to the convention when the chairman of the nominating committee came on the platform, and told us that it had been foreordained that you should be president of this convention. [Applause.] And I was glad to see the convention make your calling and election sure. [Renewed applause.] For about two minutes and a half, I would like to be a Calvinist tonight; that is to say, I would like to whisper to you one or two things before I sit down. Twenty-one years ago, on the platform of the First Baptist

Church of this city, where the convention was held, I invited the International to hold its 1881 meeting in Toronto, and you came, and I said to the ladies, playfully, "When you come to Toronto in June of 1881 bring your furs with you." When the spring of 1881 came I received a letter from a lady down south asking me what she should wear! [Laughter.] If you will come we will give you a royal Canadian welcome. If you will come, Mr. President, we will welcome you as we did Governor Colquitt in 1881. You come, and all of you come! [Applause.] Oh, it seems predestinated; I am very glad! [Great laughter and applause.]

(Dr. Potts took his seat, but the audience insisted on his making his appearance again.)

The day will come when in addition to encoring singers you will encore preachers and ask them to give you another sermon! [Great laughter and hand clapping.] Does that mean that you are coming to Toronto? [Cheers that expressed an ovation.]

Mrs. Owsley of Atlanta sang "O Take Me" with great pathos and artistic skill.

The president introduced Prof. H. M. Hamill, of Illinois, International Field Worker, who was received with applause.

### INTERNATIONAL FIELD WORK,

BY H. M. HAMILL, OF ILLINOIS, INTERNATIONAL FIELD WORKER.

*Mr. President, Ladies and Gentlemen:*—When the historian Gibbon was writing the Decline and Fall of the Roman Empire, in sceptical mood he essayed to prove the natural and rational spread of Christianity in the first centuries of its existence. By and by, as reviewing the small Apostolic band, and noting that the standards of the cross were planted by them in all the great capitals of Europe, Asia and Africa, within three score and ten years of the death of the Divine Founder, he laid down his pen, scepticism gave place to conviction of the supernatural, and the historian paid tribute to the divine element in the propagation of the Gospel. Compulsorily so, indeed, but nevertheless, he was willing, for the sake of historic accuracy, that the hand of God might appear in the marvellous spread of Christianity. I have some such feeling tonight as I stand in this city, mindful first of the twenty-one years that have intervened since the last International Convention assembled in Atlanta, and then reaching further back retrospectively to the real beginning of International work in the city of Indianapolis, in 1872, in the adoption of the Uniform Lesson System. There comes upon me, without bidding, a touch at least of the philosophic mood of the historian, as I recognize in this great movement the hand of God.

There are three words, to the mind of the speaker, that comprehend the International work,—organization, education, evangelization. The first is the instrument; the second is the skill behind the instrument; the third is the purpose of the work.

First of all, I invite your attention to the unique progress made by the International organization. Despite the fact, indeed, assisted by the fact, that its machinery has been simpler than a child's toy, it has attained a place beyond the dreams and hopes of its founders. It has been powerful, flexible, and has had a spontaneity all its own. No institution under Christianity, from its beginning until now, has triumphed so splendidly as our International work. And in these days when we are considering the strengthening of the stakes and lengthening of the cords, the improvement of the machinery, the establishing of a new and better order of things, it is well enough to remember that God has given us our success through the administration of the simplest forms of International machinery. I hold it to be no small merit of this great work that it has been able to accomplish its ends by the addition of a very few things to the established order of the churches. Not a great while ago, I remember, a President of the United States, sitting in his room in the White House, a wire running into his presence, a key upon his desk, innumerable wires stretching out through many states, laid his finger upon the key, and started the great Corliss engine of an exposition a thousand miles to the Westward. That is one illustration of organization. A thousand operators sat at their tables and listened to the presidential touch of directions; tens of thousands watched with curious gaze for the effect of a cause so far remote in distance. I think I could show you truly tonight that the Chairman of the Executive Committee might come to this platform, and, in figure at least, place his hand to the electric key of the International Convention, and there would be instant response in all great states, territories and provinces of the United States and Canada. [Cheers.] Somebody said yesterday, perhaps it was that very Chairman, that we were but upon the verge of possibilities yet to be achieved by our International work. The field is ever widening, the interest is ever intensifying, the army is ever enlarging. You may not believe in imperialism in national things, but I tell you that the Kingdom of the Lord Jesus Christ is becoming more and more, by the help of this convention an empire mightier than any over which sovereign of earth ever wielded his scepter.

Let me offer a few practical suggestions as to organization. We need to complete and perfect it in all our states and provinces. One State only in our Union remains to be organized. Two or three summers ago, I was riding along over the arid plains that used to be marked as the Great American Desert upon the geographies of our boyhood. I looked northward, and I said: "Yonder is an unorganized state, Nevada; would it not be utilizing a fine opportunity to go there where the snow still lingers upon the mountain peaks, and organize a State Association?" But I happened to read in the morning paper that two distinguished gentlemen, one from California and the other from Australia, were, there and then, engaged in the work of disorganization, and that the

Governor of the state was a distinguished attendant upon the prize ring, and a no less distinguished ex-Senator was the syndicate reporter of the encounter. You may be sure when I had read my paper, I did not deem it a fitting opportunity to organize a Sunday School Association. It is a commentary upon our work to say that where a Governor forsakes his gubernatorial chair to preside over a prize ring, and an ex-Senator suborns his talent to report it for the press, there is scant place or welcome for a Sunday School organizer. Organization is giving special power to some states represented in this convention. Look, for instance, at Ontario on the North, our Canadian cousin! There is an empire within its bounds. Its organization is thoroughly progressive; it pushes forward into the wilds of the north of that great province. It is constantly multiplying county, city and township organization, and spreading the light in every direction, making it a fitting home for the gentleman who preceded me on this platform (Dr. Potts). Take New Brunswick! Three years ago, it occupied fourth or fifth rank among the organized factors of this convention. Within the past triennium a little handful of its men and women, moved by the Spirit of God, have perfected the organization of its counties, have added to the departments of its work, have made it a power educationally and evangelistically within the bounds of the province. Take Tennessee! Notwithstanding the long stretch of the State, the difficulties of its topography, the trend of its railroad and mountain systems, Tennessee has been quietly strengthening its organization, adding county to county, city to city, deepening and extending its work, and comes to this convention as one of the foremost Sunday School States of the nation. Take little Alabama! They say the Indians came to its chief river, and looking upon the bright waters and beautiful forests, cried "Alabama!", which means, "Here let us rest!" The pioneers who thus named it have given place to a Sunday School band of young men, who have been saying, "Here let us work!" Alabama, within the past three years, has also come to stand in the very forefront of the greater State Associations. [Applause.] One secret of this fine progress, of the deep hold that our work has taken upon the hearts of the people, lies in the fact that the workers who are banded together are volunteers and unpaid. They devote themselves in holy consecration to this self-denying service for the churches out of which they come, and in whose interest they labor. I shall be sorry to see the time come when there shall be a diminution of this spirit of sacrifice, that has characterized our thousands of workers, our state and county and township officers, throughout the bounds of the International field. They may be here and there the need of a specialist; some man may be called of Providence, some woman may be led out by the Church, to do special and exclusive service for State or County or International association; but the strength of our work rests upon the willing hearts the unpaid servicers of the tens of thousands of volunteer

workers, who count it joy and privilege to labor in their own local fields, and then to come together in great bodies like this, that they may further co-operate in the advancement of the Kingdom of Christ. [Applause.]

I believe our International Convention would be the better for a legal incorporation. I think the time has come for us to incorporate. Let the machinery remain simple and flexible; but consider that the International Convention is an entity with a distinct life and purpose of its own. It is not the shadow of other things. It is a real, substantial body, a great association; made up from the churches, the servant of the churches, rendering accounts unto the churches; yet a distinct creature within itself. It should be incorporated, I take it, for the reason, as I happen to know, that within the last fifty years, very many thousands of dollars have been poured into the treasuries of religious or churchly organizations because of the very fact of their incorporation. Not a great while ago, a man said in my hearing, "I would have given \$5,000 to the International work in my will, but it had no legal existence; therefore, I withheld it." I do not blame him. A man who puts in his will a bequest wants to feel assured that it will be legally secure in the hands of the beneficiary, that there shall be some safe hand to give it legal guidance. Therefore, I believe that this convention would do a wise thing to incorporate itself, if for nothing else but that men and women, perhaps some here tonight, before death shall end their labors and bring them to their reward, in grateful remembrance of the great work of which they have been a part, and whose burdens they have helped to bear, shall write down in their wills, as token of their gratitude, some gift to the International Convention. [Applause.] I know a man who gave \$25,000 in memory of his boy, and in the words of Horace, he could say: "*Monumentum exegi aera perennius*"—I have crected a monument more lasting than brass. He put his money into a living spirit that went throughout the bounds of his church, and labored in the interest of the Gospel of Christ. Let a rich man when he dies leave a monument like that behind him, and people will say truly, "though he be dead, yet doth he live!" William Reynolds told me in Peoria, pointing to Calvary Presbyterian Church, "I am a poor man now, but when I had riches, I put \$30,000 into that house of God;" and it lives and will live for many a year as a monument to a man who sought to build something better than marble or bronze or iron to perpetuate his memory. [Applause.]

Secondly, our work of Sunday School education. I have been preceded by one, the latchets of whose shoes I am not worthy to loose, in the matter of the presentation of the educational side of our work; yet I would like to say that the chief joy in my heart, as I look back upon the educational side of the International work, has been in the fact, so well presented already by that speaker, that we have had a great popular system of Bible study in which the common people of

the country were engaged. My father was a common man; I was born of the common people; I love especially the common people. I touch them at all points in heart and mind and spirit, and I believe that the greatest blessings of the International Lesson System has been that it has been a system for the use and edification of the common people. [Applause.] A man said to me not long ago, "O, it is not scholarly; you want something scholarly." Well, the average man or woman, boy or girl, is not a bookworm, is not permitted to have a library in his room, to devote himself to theological studies, to scholarly Bible work. Here and there, it is given to a very few to look into the old languages in which the Bible was written, and to study the mysteries of God's Book from the higher levels of Christian scholarship; yet I do not know, nowadays, at least, but we owe more to the common student of the Bible than we do to those who are esteeming themselves the more scholarly. I picked up some of the papers of my own church the other day, and my heart burned within me when I saw that one professor, in one of our church schools, did not believe that the Ten Tribes had ever been taken into captivity or had ever returned, or that anything had happened to them whatsoever [laughter]; and then I read on a little further, and I found one who said that John's Gospel was not written by John, that it was the product of environment or of myth. He dared to say to Sunday School teachers what Strauss and Renan had already said to their infidel readers. In another of our papers, a little man came along, and said that prophecy did not predict [laughter], that if there was Messianic prophecy, it was by an "accommodation," and that when Isaiah saw One in vision and upon him were laid the sins and burdens of us all, it was some near-by temporal sovereign, and that it was reserved for "scholarship" in the nineteenth century to reconstruct the royal prophet of Judah, and tell him what he did not understand. I say to you tonight, so long as the Uniform Lesson System continues as it has begun, lying close to the hearts and intellects, the lives and faith of the common people, so long will the great body of Sunday School workers throughout the International field be an impregnable wall of defense against the attacks of infidelity or scepticism, masked under whatever guise it may be, inside or outside the church of Jesus Christ. [Applause.]

The International Association especially has done much to magnify the child. In imitation of its Divine Lord, it summons into its midst a little child, and makes the child-life and need the center of its concern. The church of the past, in its darker days, could be fittingly symbolized upon canvas as a warrior with dented shield and battered sword, with lance at rest, his garments stained with unhallowed blood of conquest; but if I could paint the church of the twentieth century, as in her white vestments she passes through the open portals, there would be no warrior with sword or lance or shield, but a mother bearing a child upon her breast, the child of the Sunday School. [Applause.]

Lastly, evangelization—the saving of souls—is the great aim and end of our work. I recollect reading in the *Sunday School Times* some years ago, and the article must have come from the pen of that Nestor of Sunday School teachers, whose name I always speak with reverence, Dr. Henry Clay Trumbull, *venerable nomen*,—as ointment poured forth is the fragrance of that man's long work for the Sunday School cause of the world. The editorial maintained most vigorously, and I think successfully, the proposition that the one great work of the Sunday School teacher is the evangelistic, rather than the educational. How can you expect our Sunday School boys and girls, in the short period of an hour once a week, set over against the temptations and environments of home and street, the neglected opportunities of boyhood and girlhood, within the ten or fifteen years of average Sunday School membership, to attain to anything like a creditable and liberal understanding of this matchless Book of the ages, the Word of God? Give them what we can, teach them as best we may, we must still confront the fact that the great end of our teaching must be the *conversion* of these boys and girls, rather than the building of them up in higher and better Bible study and knowledge. I believe in the evangelization of the race in its childhood. I would not dare to say how young, or how old, a child must be to know the Lord Jesus Christ in saving faith. I know this, that I never go abroad but there is a little niece in this Southland, a child in years yet a saint in goodness, who prays for her uncle as he goes about as a Sunday School worker [applause]; and I have sometime felt, while riding upon trains and crossing seas, that the prayers of that little guardian have warder away the dangers and the troubles more than any other petitions that have gone up to the throne of grace. [Applause.] I would rather tonight, if I had to be called from this life, have inscribed over my resting place, "Here lies one who believed in the salvation of children, one who loved children, and was loved by children, who was an evangelist of the children," than to win all other recognition that could be heaped upon me. [Applause.]

I will tell you one little incident and I am done. I think we are coming into a new era of evangelistic usefulness in our work which this incident will illustrate. Last January I had an invitation from the Philadelphia Sunday School Union to assist in what was to be a unique campaign, the first, so far as I know, in the history of a great city. At the beginning of it, upon the Lord's day, January 22nd, sermons were preached from many Protestant pulpits upon the religion of little children, showing God's will with reference to the child and his salvation. I wish I had a book containing the pick of those sermons, and that they might be read by all who are here. Some of the greatest preachers in Philadelphia gave their best thought to the appointed theme. Every day during the week, at three o'clock in the afternoon, the primary teachers met to talk concerning the saving of the children. At four o'clock, mothers' meetings were held in all parts of the

city, and they prayed for their own and their neighbor's children. At night, the city was gathered into meetings here and there, at strategic points, and the speakers were instructed to speak upon the one theme of the evangelization of children. Prayer after prayer from countless homes ascended to God. The hearts of parents, of teachers, of superintendents and pastors, were heavily burdened. When Sunday, January 29, dawned, many hearts turned toward it with holy expectation; it was to be "decision day," the one day of decision throughout all schools of the city. Thousands of cards, containing a simple child confession of faith, that a child could understand and could sign if he wanted to, were distributed among the Sunday Schools. I had the privilege of attending two schools by appointment. I went into a Baptist Sunday School, in West Philadelphia, at the hour of two o'clock in the afternoon, and I saw a strange spectacle. There were forty or fifty officers or teachers in a little room; the Superintendent, with tears in his eyes, called the meeting to order, and prayers were offered. The Holy Spirit seemed to be there, revealed not in tongues of fire, but in eyes shining through tears, and cheeks flushed with a holy interest in the children. Then we passed out into the main room. The Superintendent occupied the platform; the cards were placed in the hands of the scholars. The hymns that were sung were the old blood-stained hymns of salvation; the only words spoken were for the leading of the children to accept Christ. They told me to "cast the net"; I did so. If ever a stranger prayed, I prayed that God's spirit might touch the hearts of the children and youth, and lead them to decide that hour for Christ. After a little while, I asked that all who were willing, after signing the cards, to give a more public expression of their decision, might come forward. Fifty or more of those boys and girls, without sensational device or play upon their emotions, came and took hands with pastor, superintendent and myself. I looked into their faces, and I could not keep back the tears of joy. A young man, as the meeting had closed, taking me by the hands, said: "I am so happy." "Why are you happy?" "O," he replied, "I have a class of boys, and one of them has been very mischievous and troublesome; I almost prayed this morning that somehow he might be prevented from coming today. I thought some of my boys were serious, and I dreaded the effect of his presence upon them; but he came, and do you know what he did?" I said "No." "Yonder he is," and I looked at a boy, thirteen or fourteen years of age. "His name is ———; I will tell you what family he comes from; his older brother is the one who climbed out on a gun on Sehley's ship Brooklyn during battle, and did a deed rivaling Hobson's daring in sinking the Merrimae; this is his younger brother, and this bad boy was among the first to come and give you his hand." [Great applause.] I could not sleep that night, thinking of the boy and the day. I thought, "Here we are on the verge of the solution of the problem that troubles our great cities; we have splendid equipment, the best modern helps, the finest

commentaries, the Sunday School *Times* and the *Evangel*; but with all these, what is the supreme aim and purpose of our work? Is it to wait until the golden hour of Sunday School contact has gone, and the children have come to manhood and womanhood, all stained with vice and sin? Should we not seize upon the present hour of Sunday School opportunity, and realize how God has given us *in the Sunday School* the most magnificent and practical opportunity in all the world to save the race. For I know that He intends it to be saved in childhood, while the heart is yet tender, and the dew of youth is yet upon it. [Applause.]

The benediction was pronounced and the convention adjourned until Friday morning.

## THIRD DAY—MORNING SESSION.

### FRIDAY MORNING—FIFTH SESSION.

APRIL 28.

The fifth session was opened by a short song service, and Dr. J. William Jones of Virginia led the convention in a half hour's devotional service.

PRESIDENT SMITH: The report of the Home Department, which was omitted from the third session for want of time, will be presented this morning, and I take pleasure in introducing to you W. A. Duncan, Ph. D., of New York, who will present this report.

HOME CLASSES,

OR,

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL.

BY W. A. DUNCAN, PH. D., OF NEW YORK, PRESIDENT INTERNATIONAL HOME DEPARTMENT ASSOCIATION.

THE ORIGIN: While attending a District Sunday School convention in New York state in the spring of 1881, a woman who had a class which she held on a veranda, expressed to the writer her regret that her pastor showed no sympathy in her work. Living among those who did not, and could not attend Sunday School, she had gathered a class of students upon the porch for the study of the Sunday School lesson. It was her idea that she was doing the work of the Sunday School fully as much as any teacher attending its sessions, and that her

efforts should receive the same recognition and help accorded to other Sunday School workers; but these were withheld because she did not do her work in the same building at the same time with the other teachers, and under the personal supervision of the superintendent. At that date there had been no conception of extending the work of the Sunday School outside of the church building. It was thought that the Sunday School and the place where it was held were inseparable.

Instantly the writer saw large possibilities in extending the boundaries of the Sunday School to the furthest limit of the parish. This special case suggested to him the idea of the Home Class, or Home Department, of the Sunday School as a new and important feature of Sunday School work. He immediately proposed a fundamental change in the basis of Sunday School membership, a change so radical and important that when it was presented to Bishop Vincent, he pronounced it the most valuable innovation in Sunday School methods that had been proposed in one hundred years. The suggested change was the extension of the privileges of Sunday School membership, with all its rights and privileges of Sunday School membership, with all its rights of religious and social fellowship, invitations to the regular church and Sunday School services, and to all entertainments, picnics, etc., and the free use of Sunday School helps and library books, to all students who could not, or would not, attend the regular Sunday School, but who were willing to study the lessons outside the school room, keep a record, and report the same to the superintendent of the main school. It was the application of the University Extension and C. L. S. C. methods of work to Bible study, and made the Sunday School as broad as the parish. For one hundred years Sunday School membership had been confined to those who were present at the regular Sunday School service. This Home Class plan proposed that the studying of the Sunday School lessons in the home, when recorded and reported, be recognized as a sufficient condition of "membership," where formerly attendance upon the Sunday School session had been required. This connecting link of membership is the new and vital fundamental idea upon which all subsequent Home Class or Home Department plans and methods have been built, and without it everything else is valueless.

This proposition aroused at first the spirited opposition of conservative superintendents and pastors, who felt that recognition, membership and fellowship should not be given to those who did not appear in person during the Sunday School services. Many of them claimed that the successful operation of this plan would destroy the Sunday Schools. Experience has proved that this was an error, and that by proper work by the Visitor, the attendance at the regular Sunday School is increased. This was the first successful attempt to organize vagrant Sunday School study and give it a place within regularly organized Sunday School work. It was the missionary idea of the gospel, "Go ye into all the world and

preach the Gospel to every Creature." All the people will not come to Sunday School and be taught, so it was proposed to take the Sunday School to them.

Experiment proved that this new proposition demanded new methods, better adapted to its development. It was found necessary to divide parishes into small sections or classes, so that these classes might be thoroughly and regularly visited and supervised. Hence, early in 1882 the writer devised the plan of appointing SUNDAY SCHOOL VISITORS, who were to divide and canvass the parish for students, and exercise continuous visitation and supervision over the classes organized by them. This superseded the old method of an irregular canvass, and soon developed the present Home Class or Home Department Visitor. The work of the Visitor is as necessary to a successful Home Department as is the connecting link of membership and recognition between student and school; both are absolutely vital and fundamental, whether individual, family or neighborhood classes are organized. Local and State Secretaries were also appointed to supervise the work.

This method of work has had eighteen years of experimental development and satisfactory trial in the state of New York, and at least a dozen years in various other parts of the United States, Canada and England. The plan has been steadily developed and broadened by a score of able field and church workers, whose confidence has been won through the success of its operations.

Such an agency, powerful for good as it is, must develop and take on new methods. New applications of its utility will occur to different minds. The Home Department of today, while retaining the essential features of its earlier days, exhibits such a growth. To its present perfected form a number of minds have contributed. Credit for valuable improvements must be given to Rev. S. W. Dike, LL. D., Secretary of the National Divorce Reform League; Rev. A. E. Dunning, D.D., Editor of the *Congregationalist*, Boston, and M. C. Hazard, Ph. D., Editor of the *Congregational Sunday School and Publishing Society*, Boston. Valuable suggestions have come from other sources which have helped both in the shaping and the pushing of the work. From the first the hand of God has been on the movement, enlarging, perfecting and blessing it, and giving it a wide acceptance.

**RECOGNIZED AND APPROVED:**—Home Class work was commenced in Kansas in 1883; Connecticut in 1884; Vermont in 1895, and Massachusetts in 1887. It has been presented to thousands of conventions and rallies, and hundreds of them, including Local, State, International and World's Sunday School Conventions, as well as all the denominational organizations, have approved and adopted it.

At the meeting of the Seventh International and Second World's Sunday School Convention, held at St. Louis, Mo., Aug. 26 to Sept. 5, 1893, the following action was unanimously taken:

"Your committee desires to recognize the Home Department of the Sunday School as presented by Dr. W. A. Duncan, of New York, and to commend the same to the Sunday School workers throughout the world. We believe the adoption of this plan will increase the membership of the Sunday School, and extend its benefits to many who cannot regularly attend its sessions.

"RESOLVED, That it is the sense of this convention that the Home Class Department of the Sunday School is a most practical and efficient method of Sunday School work, and we do most heartily commend its adoption by all schools, and urge that all State and Provincial Associations make definite and systematic efforts to secure its general adoption.

The result of the adoption of these resolutions was that the Home Department has since that time been a regularly organized and universally recognized branch of International Sunday School work, and five years later, at the meeting of the International Sunday School Executive Committee in Philadelphia, Pa., the following vote was adopted, defining banner townships:

"A banner township, precinct or other legal subdivision of any country, or parish, is one organized as auxiliary to the county or parish organization, and holding an annual convention, making its annual report, and paying its promised contribution to the county or parish organization, and making Home Department work one of its special features."

From the above it will be seen that henceforth no township can be called a banner township which does not make the Home Department work one of its special features.

The aim of this new departure is to encourage systematic Bible study among all those who for any reason cannot attend the regular sessions of any school. Its purpose is to reach out after the masses. It introduces through the Visitor an intercommunication between the church and the multitude, and through its system of house to house visitation, bridges the chasm. The method of operation is founded upon the sound principles of personal contact. The idea of the Christian Visitor lies at the very foundation of it. The whole hope of the movement is built upon the expected results of personal contact and interest, through house to house visitation. Helpful personal relations are established between the Visitor and the non-church goer, which lead many strangers into the church and Sunday School, and into the Kingdom of God.

This Department is the evangelizing agency of the Sunday School. Some one has said that an evangelized parish is one where every person has been made to feel that both God and His people want him and are seeking him with a loving personal persistence, which does not know how to accept denial.

When the Sunday School shall have carried the Word of God to every soul in the land, and offered every opportunity through classes in the school and classes in the home, and added thereto every possible encouragement of loving persuasion and efficient teaching to the systematic study of the

Word, it will have done its important part toward the evangelization of the land. or such work there must be a corps of evangelizing visitors, and a systematic and carefully administered extension of the work into the remoter districts, and into the homes of individuals whom it is impossible to gather into the main school. This object cannot be accomplished except through the Home Department of the Sunday School, with its connecting link of membership and recognition.

REPORTED AND ADVANCED: Successful departments usually increase Sunday School membership and church attendance, for large numbers of those who at first will only join the Home Department, later find their way into the active membership of the school.

A Home Department is made up of Home Classes—individual, family, neighborhood and correspondence. Many Departments have correspondence classes composed of members living at a distance, to whom the Visitor writes regularly, and from whom she receives quarterly reports.

In railroad towns Home Classes have been organized among the railroad men, and in cities among the police, trolley-men, firemen and commercial travelers.

All Home Departments are denominational, but there is an interdenominational phase of co-operation in the canvass and supervision of large districts which is very valuable. In the state of New York, Home Department Unions or Town Associations were formed in the very earliest years of the movement. A very successful one was organized lately in the city of Ithaca, N. Y. The chief objects, as stated in the constitution, are: To strengthen the Home Departments already existing in the city; to aid in the organization of other city Home Departments where none now exist; and also to aid in organizing departments in the Sunday Schools of the town. The meetings are held quarterly soon after the quarterly reports have been gathered, and have proved of great value, giving an opportunity to discuss difficulties and successes. Methods are compared, papers read and questions asked and answered. At one meeting the division of the city into districts of from 500 to 800 persons was proposed, and the work was subsequently carried out successfully.

Through the constant visitation and supervision of the Visitor, a most valuable and continuous canvass of the city is kept up. Occasionally receptions are held to which pastors and superintendents and other workers are invited.

An interdenominational canvass was also organized in 1897, in Elmira, N. Y. It was planned so that all the territory within the city limits was canvassed. The whole city was apportioned, and to each territory two visitors were appointed. The visitors were of different denominations, representing different churches. Each individual visited was asked to join some Home Department if he did not already belong to some Sunday School, and invited to attend the church of his preference. If a preference was expressed, the name was

sent to the Home Department Superintendent of that church, and the person was then visited. In this canvass all the churches united, and the result was marvelous. About four hundred names were secured for the different Home Departments and about the same number joined the Sunday Schools of their choice are now regular attendants. Similar canvasses have been made in many other cities and towns in New York state.

In many Home Classes, prayer meetings have been held and men and women converted and reclaimed from intoxicating drink. The Home Class at West Winfield, N. Y., reported such a prayer meeting with an attendance of thirty, with many conversions.

In Steubenville, Ohio, cottage prayer meetings have been held in the homes of the Home Class members with admirable results. Drunken parents have been reclaimed, and ignorant and degraded children have been saved; houses have become more cleanly, orderly and home-like; new furniture has been added and indifferent parents induced to care more tenderly for their little ones. In one family a new chair was added to the scanty furniture of the house, and the little girl said to the Visitor: "Papa bought this new chair for you to sit in when you come." She drew closer to the Visitor as she spoke, and her eyes shone with a new light. Her mother, who had no idea of prayer, began now to yearn for something better than the husks upon which she had been living, and finally said to the Visitor: "I do not know how to pray, but I have been asking God to help me and make me good like the Sunday School Visitors who come here."

In Brooklyn, N. Y., the Baptist Tabernacle Sunday School has a department of more than four hundred active members under the care of the assistant pastor.

A very interesting Home Department is reported from London, England, where two ladies are acting as Visitors, supervising one hundred and twenty Home Class students.

The Cavalry Baptist Sunday School in New York city has a department of more than three hundred members, comprising all ages. A children's band has been organized in connection with this department, consisting of boys and girls who are too young, or who, for various reasons, are prevented from attending Sunday School. This class has been under the supervision of a Visitor, who visits each child in his or her home, and distributes to each primary quarterlies, and a Sunday School picture or card. Successful neighborhood classes have been formed in one of the large apartment houses, where a large number of children live whose parents are not Christians. A Christian woman living in the same house invited some of these children to come to her room on Sunday afternoon for instruction, the parents gladly giving consent, and papers and lesson helps were furnished by the main school. It is believed that in a short time these children and their parents will be drawn into the Sunday School and church.

In one of the homes connected with the Home Department

of the Cavalry Baptist church in New York city, a patient wife has undertaken the "Home Class" work. She said to her Visitor, "I am so glad I commenced to help my boys. I know now better than ever before how to help my boys. After my own study of the week's lesson, I talk with them, draw out their thoughts, explain passages, and they go to Sunday School better prepared. Many husbands and wives are studying the lessons together: "One wife said, "We don't go to Sunday School on account of the baby; my husband used to take a nap every Sunday afternoon while the baby slept, but now we devote that hour to the study of the lessons, and it is one of the happiest hours of the week." On poor tired mother, returning from a hard day's work, said, "I cannot tell you how helpful these lessons have been to me. I have my children to support and am often too tired to pick up my Bible and read. Now I have my quarterly before me, and when my poor brain is too tired to think, I find the lesson helps ready."

On a recent Sunday morning the pastor of the Lewis avenue Congregational Church, Brooklyn, N. Y., made an earnest appeal to all members of the congregation who do not attend the Bible school of his church on Sunday afternoons, to spend at least half an hour each week at home in the study of the regular lesson. Cards were distributed through the congregation, and all who were willing to become members were given an opportunity of signing the same. As a result of this movement over five hundred persons have already signed the cards.

As a result of a Red and Blue contest in the Presbyterian Sunday School of Canton, Ill., a most successful Home Class canvass was made. The school was divided into red and blue companies, and at the end of the canvass or contest the total accessions were reported as follows: Additions to main Sunday Schools, one hundred and thirty-eight, and to the Home Department, six hundred and two. The contest resulted in great good, not only to those entering into the struggle, but to those who were brought into membership.

**THE BANNER DEPARTMENT:** The Sunday School of Ore Hill, Conn., has only fifty-two members, but the Home Department numbers eight hundred and twenty. It was organized in October, 1896. The community is largely Catholic, and yet they have one hundred and eighty local members. In Mt. Rigo, adjoining, they have forty-seven; and in the whole district there are not more than half a dozen persons, old or young, who do not belong. This Home Department has extended its membership into the adjoining state of New York. It has about one hundred corresponding members located in Chicago, Ill., Buffalo, N. Y., and other localities.

**IN HOMES FOR THE AGED, POOR HOUSES AND JAILS:** A successful Asylum Home Class has been carried on for some years in Rome, N. Y., by the pastor of the Methodist Church, who has connected it with his own Sunday School.

Home classes are in successful operation in the Brooklyn jail.

In New Jersey, Home Classes have been carried on in many of the poor houses. Home Department literature, especially adapted for work in the jails and prisons, has been prepared. In our jail in Southern New Hampshire, thirteen prisoners united in a Home Class connected with one of the local churches. They became deeply interested in religious thought, and when the time for trial came, the Visitor urged them to plead truthfully, no matter what the consequences should be. Twelve of the thirteen pleaded "Guilty" and received a lighter sentence. One pleaded "Not guilty," and upon the trial was acquitted. This one Home Class saved the county more than one thousand dollars.

In Ontario, Canada, Alfred Day, Sunday School Secretary of the province, reports the existence of a blessed relationship between the Sunday Schools and the prisons through the Home Department. One Student, who was a member of a Prison Home Class, gave \$2.25 to the Visitor who had charge of his class, for the missionary work of the Ontario Sunday School Association. A prominent lawyer in Toronto, Canada, has charge of a city prison Home Class which he teaches every Sunday in the Toronto city prison. It has a very large attendance and has been productive of much good.

THE ARMY HOME DEPARTMENT: The following circular letter, issued from the International Home Department Association, explains a proposition for Sunday School work in the United States army in connection with the late Spanish war:

#### THE INTERNATIONAL HOME DEPARTMENT ASSOCIATION.

M. C. Hazard, Editor.  
W. H. Hall, Secretary.  
W. N. Hartshorn, Treasurer.

Boston, June 1, 1898.

##### *The Army Home Department.*

One of the unfortunate things in being in the army is that the soldier is cut loose entirely from home and from church influences. Many of the boys in blue have gone from churches and Sunday Schools where they were in the habit of studying the weekly Sunday School lessons. Probably many would like to keep up this habit. It will bring the home and the church a little nearer to them. Through the "Army Home Department" it is possible for you to keep in touch with your Sunday School, studying the same lesson week by week, and making your report upon the same to your own home school. The lesson quarterlies, with a report card, will be furnished you. At the end of the quarter you will return the report card to your superintendent, and will receive back fresh quarterlies for the new quarter.

Kindly signify your desire to do this to the superintendent of your Sunday School, sending him this circular that he may read and act upon it as unquestionably he will be glad to do.

Trusting that you may not only be a good soldier of our country, but also of the Lord Jesus Christ, I am Sincerely yours,

W. A. DUNCAN,  
President.

1. There are in different parts of the world one hundred and forty-three Methodist Episcopal Conferences, ninety-seven of which have lately reported to Rev. Jesse L. Hurlburt, D. D., of New York City, a total of seventy thousand nine hundred and twenty-two Home Department students. Five of these conferences are located in the state of New York and contain nine thousand eight hundred and sixty-three Home Department members, or one-eighth of the whole number.

2. In the state of New Jersey there are three hundred and fifty-one departments, having a membership of thirteen thousand six hundred and twenty. Four hundred and fifteen conversions were reported.

3. Massachusetts reports three hundred departments with fifteen thousand members, and Connecticut two hundred and fifty departments with thirteen thousand five hundred members, fifteen hundred of them being visitors.

4. Indiana is the banner state for organization. Every county (92) in Indiana has adopted the Home Class Department as a special department of county association work, and each has a superintendent whose duty it is to push it. Sixty-seven counties report from one to thirty-four schools working it.

5. Illinois reported at its annual convention in 1898 four hundred and fifty departments with fourteen thousand five hundred students; an increase of one hundred and fifty per cent since the Boston International Convention of 1896.

6. The Dominion of Canada, as a whole, has done most excellent work along this line, and Sunday School workers are organizing large numbers of departments in every province of the Dominion.

7. New York state, where the work originated, reported at its annual convention in June, 1898, thirteen hundred and seventy-six departments, four thousand five hundred and seventy visitors, and forty-one thousand two hundred and forty-nine Home Class members, or a total of forty-five thousand eight hundred and nineteen, or nearly one-third of all the departments and students in the United States and the Dominion of Canada, with four hundred and ten conversions during the year.

8. The following statistics, prepared by the Secretary of the I. H. D. A. indicates the present enrollment, so far as ascertained, in the United States and the Dominion of Canada.

State—	Name used.	Began.	No. de- partments.	Total mem- bership.
Alabama . . . . .	H. D.	1895	31	1,050
Alberta, D. C. . . . .	H. D. & H. C. D.	1896	2	50
California . . . . .	H. D. & H. C. D.	1896	35	747

State—	Name used.	Began.	No. de- partments.	Total mem- bership.
Colorado .....	H. C. D.	1892	25	617
Connecticut .....	H. D.	1884	325	13,500
Dist. of Columbia	H. D.	1893	22	1,000
Delaware .....	H. D.	....	20	250
Florida .....	H. C. D.	1896	11	400
Georgia .....	H. D.	....	2	100
Idaho .....	H. D.	1897	1	40
Illinois .....	H. D. & H. C. D.	1894	499	13,725
Indiana .....	H. D. & H. C. D.	1894	620	15,874
Iowa .....	H. C. & H. C. D.	1893	150	1,506
Kansas .....	H. D. & H. C. D.	1883	50	2,500
Kentucky .....	H. D.	1894	50	1,800
Louisiana .....	H. D.	....	19	475
Maine .....	H. D.	1894	57	1,570
Maryland .....	H. D.	1894	76	1,901
Massachusetts ...	H. D.	1887	384	15,339
Michigan .....	H. D. & H. C. D.	1893	150	3,750
Minnesota .....	H. D.	1895	10	256
Manitoba, D. C.	H. C. & H. C. D.	1894	30	1,000
Montana .....	H. D.	1895	150	1,037
Missouri .....	H. D. & H. C. D.	....	126	3,627
Nebraska .....	H. D. & H. C. D.	1894	118	3,125
N. Brunswick, D. C.	H. C. D.	1895	150	2,550
New Hampshire..	H. C. D.	1895	112	4,600
N. F'dland, D. C.	H. D. & H. C. D.	1894	2	280
New Jersey .....	H. D.	1885	351	13,620
New Mexico .....	H. C. D.	....	10	340
New York .....	H. C. D.	1881	1,376	45,819
North Carolina...	H. C. D.	1890	50	500
Nova Scotia, D. C.	H. C. D.	1895	30	1,416
Oklahoma .....	H. C. D.	1895	20	500
Ohio .....	H. D.	1893	310	8,080
Ontario, D. C....	H. D.	1893	120	3,016
Pennsylvania ....	H. D.	1894	100	5,372
P. E. Island, D. C.	H. D. & H. C. D.	1894	5	125
Rhode Island....	H. D.	1890	63	2,331
Quebec, D. C....	H. D. & H. C. D.	1892	65	1,612
South Carolina...	H. C. D.	....	5	125
South Dakota....	H. D.	1893	6	300
Texas .....	H. C. D.	....	5	125
Tennessee .....	H. D.	1894	26	2,500
Vermont .....	H. C. D.	....	65	1,685
Utah .....	H. D.	1895	3	150
Washington .....	H. C. D.	....	20	550
Wisconsin .....	H. D.	1894	50	2,568
Totals .....			5,497	183,397

PRIMARY WORK: The president of the New Jersey State Primary Council says in reference to Primary Home Department work: "If the Home Department visitors to the primary homes and the superintendents of the primary classes

are working together, one can readily see how the plans of work for the quarter can be brought to the attention of all the mothers at almost the same time, and without effort to primary teachers.

"For two years I have been publicly urging primary teachers to enter this work, with the result that many mothers have been enrolled in this department, and primary teachers are constantly testifying to its efficacy. I consider it one of the best ways to secure home co-operation."

The Home Department of the Sunday School is unique in respect to its adaptation to people of all ages and conditions. In it a place is found for the children who are too young to attend Sunday School or to study Sunday School lessons. Such children are enrolled in the membership of the Home Department and share in its benefits by receiving each week from the school some token of recognition and remembrance. In the West Hartford, Conn., Sunday School, of which W. H. Hall is the superintendent, it is the custom of the superintendent for the Home Department to send to twenty-five children each Sunday a pretty picture paper or card, inclosed in a white envelope, with the name of the child written upon the outside of the envelope. In some cases where the children are old enough to read, the paper sent contains some simple stories and explanations on the Sunday School lesson for the day. These envelopes are conveyed to the children by their parents, older brothers or sisters, or some neighbors who are accustomed to attend the Sunday School. Occasionally brief letters, addressed to the children, are inclosed with the papers, and always special invitations are given to the children to attend concerns, Children's Day exercises and picnics held by the school. In the summer time special lawn parties are arranged, and the mothers are invited to some with the children on these occasions. The children watch with interest for the coming of those who bring their envelopes and take great delight in the cards, pictures and simple stories. Their attention is thus directed early to the Sunday School, and they are anxious to attend its services as soon as possible. Through the children the parents are reached and influenced.

**HOME DEPARTMENT SUNDAY:** Special services are also arranged in this same school, and special invitations are sent to all members of the Home Department to attend. If any are unable to do so on account of distance or a lack of conveyance, provision is made for them. The pastor usually preaches a sermon specially adapted to the occasion at the morning church service. At the Sunday School the services, the music, the Scripture readings, etc., are so arranged as to interest and help those who are identified with this branch of the school. A brief history of the work for the year is given, and a short address is made by someone particularly interested in the Home Department. The members of this department have special seats assigned to them in the school, and every possible effort is made to make the services attractive and helpful to them.

At the close, flowers and messages of remembrance are sent to the members who, because of age, sickness, or for other reasons are unable to be present. It is customary to have the names of all the Home Department visitors and members printed upon the back of the order of service. Messages are sometimes received and read from those who cannot attend.

**ILLUSTRATIONS:** The superintendent of a Sunday School said: "We have added twenty-two and a half per cent to our main school in two weeks through the work of our visitors."

A visitor said: "I wrote to my brother and his wife who live in a distant city and induced them to join. They did not attend church, but the husband was soon attracted to the Y. M. C. A. meetings. Now he attends church and sends me \$1.00 every three months, and the record cards of both husband and wife show that all the lessons have been studied."

Through the use of Dr. Mogg's record envelopes nearly all Home Departments have become self-supporting. One superintendent reports: "We are able to send through it our surplus funds and religious papers to many poor families." A pastor writes: "In our visitation we found members of churches with certificates yet in hand, and induced them to join our church. Some of them had been teachers, and we soon found places for them in our schools."

A Brooklyn, N. Y., Home Class visitor reports as follows about her work: "I always like particularly to call on one of my members, and as she opens her heart to me and tells me her story I say, 'God bless the Home Class Department which brings me into contact with these people.'"

"Another always has her card ready for me with a contribution of five cents. I know what that means to her, for she washes for a living. She is always glad to receive the quarterly, saying, 'What a blessing the lessons are to me.'"

A new member from New York, a Baptist, has not attended church for a long time. She realizes now that some one cares for her, and is delighted to come to church. She feels she has a voice and lot in church matters, speaking about "our Sunday School." When she asked about the collection I referred her to the blue card, but she said, "I must give more than that," so she gave me fifty cents.

A Canadian gentleman, strolling along the streets of a village in Jamaica, got into conversation with an aged colored woman, and discovered that she was a member of a Home Class in that faraway land, saying to him in her quaint speech, "I just can't hobble to Sunday School, but I keeps my Bible and record card right here and I studies my lessons at home."

**CONCLUSION:** This Department offers to Christian workers a field for usefulness unequalled perhaps by any other form of Christian work. Even busy men and women, as Home Class visitors, can exert a continuous influence upon a large number of people and arouse in them a deeper and more abiding interest in spiritual things. It is like the Philosopher's Garden. He often talked of its beauty, but one day some visitors were surprised to find it very small. "Yes," he replied, "it is small, but it has wondrous height; it reaches up toward heaven."

Dr. Duncan's address was punctuated with applause and great interest was manifested in the facts set forth.

"This is my story, this is my song," was sung, and the President introduced Mr. C. D. Meigs, of Indiana, who supplemented Dr. Duncan's report from a western standpoint.

## FURTHER REPORT OF THE HOME DEPARTMENT.

BY GENERAL SECRETARY CHARLES D. MEIGS, OF INDIANA.

*Mr. President and Fellow Workers:*—It may not be known to all Sunday School and church workers, that the home department and the Christian Endeavor movement were born to the church and the world the very same year.

But lack of knowledge does not change the truth, and the truth about this is that "Father Clark" and "Father Duncan," in the year 1881, sired a pair of moral and religious twin ideas which are both so strong and vigorous and helpful at 18 years of age, that it is difficult to tell which of the twain will, in the long run, prove the greater blessing to the church and the world.

It is true that Christian Endeavor was the smartest child of the two on its feet. It could run before Home Department could stand alone. And it was not only smart on its feet, but it was smart every other way. It was very precocious, and was so fully and completely developed that before it had reached its teens it got into a little kind of a religious flirtation with some of the leading denominations of the church, or, more properly speaking, they did the flirting, and, the first thing we knew, a lot of them married it in haste and changed its name!

But, thank God, Home Department lives in "single blessedness" still, without change of name or purpose, and is so absolutely unselfish and unsectarian, that it can go into the homes of Methodists, Presbyterians, Baptists, Congregationalists and all the rest of them, even including "the Divided United Brethren in Christ." Aye, more than that, it can even go into the homes of sinners and infidels with the open Bible in hand, and behave itself so graciously that no one ever thinks of asking it what denomination it belongs to!

Is it only a temporary visitor, or has it come to stay?

My answer is that just so sure as the primary department of the Sunday school has come to stay, just so sure has the Home Department come to stay.

For the first dozen years of its life it grew slowly. As compared with Christian Endeavor, it was a weak and puny child. As soon as it was born Father Duncan held it up on its feet, and tried to start it going. But it seemed to have weak ankles, at first, so it clambered back into its cradle and staid and staid and staid.

Fortunately, Father Duncan was a good nurse. He had faith in the child and thought it was surely worth raising, so he rocked the cradle and nourished it on the "pure milk

of the word." From time to time he called in some of his denominational friends to look at the baby, but somehow they did not, at first, seem to recognize the worth of the child. They did not see the giant in it. For ten or more years the different denominations as such almost ignored it.

One day, while it was very young, Father Duncan took the child to the International Sunday School convention, and showed it to the executive committee, and they all said "Fine baby. Hope it will live," but they did not do anything to help it live.

Time moved on, as it always does. Baby grew a little, and began to look more healthy. International Sunday School convention took another look at it, and this time it said: "Splendid baby! Haven't we better adopt it?" But the executive committee looked wise, shook its head and said, "No, no, we had better not adopt it—but we will recommend it." And they did.

Then, of course, the different state and provincial associations heard of the baby, and took a look at it. And they said: "What a grand baby! Look at the head on him! There is good hard sense in him! Look at his feet! Why, he has 'religion in the soul' sure enough!" and they spelled it "S. O. L. E.". And just feel his pulse once! What a heart he has! Let us help nurse him; let us rock the cradle; let us adopt him, as an association measure. And they did it.

Well, time moved on, as it always does, and so did the baby.

One day one of the "leading denominations" went out for a walk, and so did the baby. They met each other in the road, and Mr. Leading Denomination stopped and looked at the child, then a sturdy youth, and said: "Who are you?" The child made answer:

"I am the son of Dr. W. A. Duncan, of Syracuse, N. Y. I am traveling through the country, not for my own health, but for the health of the churches and the Sunday Schools. I advocate the open Bible in the home. The study of the regular Sunday School lesson every week in the home by persons who either cannot or will not attend the main school."

"What is your name?" asked Mr. L. D.

"My name is Home Department of the Sunday School."

"Well," said Mr. L. D., "you have a good name, you are good looking, and you are in a good business. Come along with me. We need you. I want to introduce you to our conference."

As that was just what the sturdy youth had long been waiting and hoping for he went right along, and when the conference got a square look at him, they saw the beauty of him, the power of him, and felt the need for him, and they said: "Let us adopt and recommend him, and urge our Sunday Schools to use him, and send in reports of his work."

And they did.

And now let me give a little historical proof of the growing interest in the Home Department.

In December, 1896, there was not a Sunday School lesson quarterly in the wide, wide world, which was printed for the special use of Home Department members, but now there are five of them, issued regularly, and all within the past two years.

In June, 1896, one of our association field workers called on Messrs. W. A. Wilde & Co., of Boston, and suggested the publication of a Home Department quarterly. At first they hesitated, and doubted the need for it, and feared to risk it. But the field worker persisted, and insisted, and finally and easily, they yielded, and the first Home Department quarterly was issued by them, appeared in November, 1896, covering the lessons for the first quarter in 1897. There are now seven of them, and here is the list in full:

No. 1—W. A. Wilde & Co., dated January, 1897.

No. 2—Presbyterian Board of Publication, dated October, 1898.

No. 3—D. C. Cook Publishing Company, dated January, 1899.

No. 4—The Sunday School Board of the Reformed Church, dated January, 1899.

No. 5—The Cumberland Presbyterian Publishing House, dated January, 1899.

No. 6—The Congregational Sunday School Publishing House.

No. 7—The Methodist Episcopal Church, South.

And still there are more to follow.

This is not intended as an advertisement of the above named publishers, but if it proves to be such they may congratulate themselves upon the fact that "all things (even free ads) come to him who hustles while he waits."

Surely this proves a growing interest in Home Department work, and the statistics published by this convention will verify the assertion.

Long live the Home Department! I verily believe it is destined to do as much good in the world as its more lively and precocious "twin sister"—"Christian Endeavor"—by whatever name she may now be called.

The Treasurer of the Convention, Mr. W. K. Crosby, of Wilmington, Delaware, was introduced and presented his report as follows:

## REPORT OF THE TREASURER.

W. K. CROSBY.

In relinquishing the office of Treasurer which if it were your pleasure to elect me to continue in I could not accept for good and sufficient reasons which it is not necessary for me to refer to here. I desire to express my sincere and hearty thanks to the Chairman of the Finance Committee, Dr. Geo. W. Bailey, for his invaluable help and cooperation, which recounts in large measure for the splendid condition of our

finances today all along the line. I don't think that many of the members of this convention are aware of the amount of time and effort Dr. Bailey has given to the department of Finance of the International Sunday School work. He deserves your appreciation and thanks. Our work together has been most harmonious and delightful notwithstanding many discouragements at times. I received from my predecessor in office three years ago, \$108.41 for the General Fund and \$29.50 for the Lesson Committee Fund. I shall turn over to my successor in office for the General Fund \$3,555.34, for the Lesson Committee Fund \$58.70, for the Japan Fund \$67.25, for the Reynolds' Memorial Fund \$3,435.29. Total balance, \$7,116.58. But let me remind you that the expenses of this convention and the current expenses of the next two months will almost exhaust this comfortable balance now on hand to the credit of the General Fund, viz.: \$3,555.34. Total receipts for the past three years from all sources, \$41,817.08. Total receipts for the three previous years, \$23,993.09; showing an increase in receipts of \$17,823.99.

During the last three years my account as Treasurer has at times been overdrawn almost \$2,000. Upon the overdraft which has existed more or less the major portion of the time we were obliged to pay interest. Now, if a portion of the eight or nine thousand dollars I have received since the 1st of January had been paid earlier the interest account would have been smaller and the anxiety of the Treasurer and Chairman of the Finance Committee would have been less. Let me most earnestly and kindly admonish the delegates to see to it that convention pledges *are honored* and that payments are made promptly and thus facilitate and accelerate the good work in which we are so deeply interested.

#### REPORT OF W. K. CROSBY, TREASURER OF THE INTERNATIONAL SUNDAY SCHOOL CONVENTION.

##### *Receipts from:*

Alabama.....		\$300 00
Arizona.....	\$10 00	
By Mr. Hamill.....	58 00	68 00
Arkansas—By Mr. Hamill.....		97 50
Southern California.....	161 00	
Northern California.....	50 00	
Contribution made by David C. Cook, Elgin, Ill., to credit of California.....	250 00	461 00
Colorado.....	25 00	
By Mr. Hamill.....	28 80	53 80
Idaho—By Mr. Hamill.....	5 20	
Connecticut.....	200 00	
Individual—		
W. H. Hall.....	10 00	
By Mr. Hamill.....	30 00	240 00
District of Columbia.....	106 25	
By Dr. Hickling.....	50 00	
By T. J. Johnston.....	18 75	
Individual—		
S. W. Woodward.....	100 00	
Colored Sunday School Union.....	35 00	
C. B. Church.....	25 00	335 00

Delaware.....	\$ 450 00	
By Mr. Hamill.....	10 00	
Individual—W. K. Crosby.....	300 00	\$ 760 00
Florida.....	50 00	
By Mr. Hamill.....	55 91	105 91
Georgia.....	300 00	
Account of Mr. Floyd's expenses.....	2 15	302 15
Illinois.....	3,500 00	
Individual—		
William Reynolds.....	200 00	
W. C. Pierce.....	20 00	
M. D. Byers.....	75 00	
T. J. Bolger.....	50 00	
H. M. Hamill.....	200 00	
Hope Publishing Company.....	10 00	4,055 00
Mississippi.....	100 00	
By Mr. Hamill.....	65 00	165 00
Indiana.....	475 00	
Individual—		
C. D. Meigs.....	27 00	
Expenses of Mrs. Craft.....	23 00	525 00
Iowa.....	200 00	
By Mr. Hamill.....	20 00	220 00
Kansas.....	172 80	
On account of Mr. Hamill's expenses.....	50 00	
On account Dr. Merrell's expenses.....	77 20	
Individual—J. F. Drake.....	15 00	
H. H. Bradbury.....	5 00	
A. E. Magoffin.....	12 00	322 00
Kentucky.....	150 00	
Individual—		
G. W. Weedon.....	15 00	
Mary Huber Ferguson.....	10 00	175 00
Louisiana.....	350 00	
Individual—R. B. Walker.....	15 00	365 00
Maine.....	125 00	
M. M. Bailey.....	25 00	150 00
Maryland—Individual—		
E. Levering.....	100 00	
James F. Quinlan.....	5 00	
R. H. Smith.....	25 00	
W. M. Scarlett.....	10 00	
S. Kirk.....	5 00	
James Bowen.....	25 00	170 00
Massachusetts.....	1,400 00	
Account of expenses of T. C. Ikehara....	50 00	
Account of expenses of Mr. Hamill.....	50 00	
Individual—		
S. B. Capen.....	150 00	
Rev. E. L. Marsh.....	5 00	1,655 00
Michigan.....	900 00	
Individual—J. A. Ried.....	15 00	915 00
Minnesota.....	100 00	
Expense and salary of Hugh Cork.....	1,340 35	
Expense of Mr. Hamill.....	25 00	1,465 35
Missouri.....	300 00	
Individual—		
R. M. Scruggs.....	250 00	
Rev. J. J. Lumbeck.....	6 00	
Dr. G. W. Mitchell.....	10 00	566 00
Montana.....	50 00	
Mr. Hamill's expenses.....	272 50	322 50
Nebraska.....		75 00
New Hampshire.....	452 00	
Individual—		
Prof. G. W. Bingham.....	50 00	
John P. Roberts.....	2 00	504 00
New Mexico—By Mr. Hamill.....		28 60
New Jersey.....	2,500 00	
Individual—		
T. W. Synnott.....	1,500 00	

George W. Bailey.....	\$ 750 00	
H. D. Moore.....	300 00	
Walter M. Patton.....	50 00	
Rev. L. D. Stultz.....	50 00	
S. D. Turton.....	45 00	
Rev. E. Morris Fergusson.....	30 00	
E. F. Westcott.....	25 00	
C. P. Parsons.....	20 00	
Daniel Edwards.....	15 00	
George W. Hughes.....	10 00	
P. K. Hageman.....	6 00	
I. P. Brokaw.....	10 00	
Horace Cronk.....	3 00	\$ 5,314 00
New York—Christian Herald.....	1,000 00	
L. H. Biglow.....	300 00	
Rev. A. F. Schauffler.....	300 00	
F. A. Ferris.....	200 00	
Dr. E. P. Hoyt.....	150 00	
Citizens' Committee, Poughkeepsie.....	100 00	
P. B. Broomfield.....	75 00	
R. W. McKee.....	50 00	
Dr. W. A. Duncan.....	50 00	
I. S. Hubbard.....	30 00	
B. P. Wayne.....	25 00	
S. P. Silliman.....	25 00	
Charles E. Kingsbury.....	20 00	
S. E. Smith.....	15 00	
B. R. Merwin.....	10 00	
S. A. Seeley.....	10 00	
G. R. Williams.....	5 00	
Mrs. H. E. Leroy.....	5 00	2,370 00
North Carolina—Individual—		
H. J. Falsen.....	5 00	
Mrs. Charles S. Wallace.....	30 00	
Mr. Hamill's expenses.....	102 23	137 23
North Dakota.....	66 67	
Mr. Hamill's expenses.....	30 00	96 67
Ohio.....		666 66
Oregon.....		55 00
Mr. Hamill's expenses.....	27 00	82 00
Pennsylvania.....	2,500 00	
Individual—		
John Wanamaker.....	3,000 00	
H. Clay Trumbull.....	500 00	
Robert C. Ogden.....	250 00	
John H. Converse.....	50 00	
Mrs. Samuel Hamilton.....	10 00	
Mrs. S. E. Gill.....	75 00	
Allegheny Co. S. S. Ass'n.....	738 75	7,123 75
Rhode Island.....	295 00	
Account of Mr. Hamill's expenses.....	60 00	
Individual—		
Miss A. C. Earle.....	6 00	
Providence Lithograph Co.....	225 00	586 00
South Carolina.....	301 15	
Account of Mr. Hamill's expenses.....	25 00	
Individual—Rev. J. W. Shell.....	15 00	341 15
Tennessee.....	300 00	
Account of Mr. Hamill's expenses.....	70 00	
Individual—		
Mrs. J. A. Teter.....	3 00	
J. R. Pepper.....	20 00	393 00
Texas—By C. D. Meigs.....	50 00	
Mr. Hamill's expenses.....	75 00	125 00
Utah—Mr. Hamill's expenses.....		35 00
Vermont.....	85 62	
Individual—Mrs. A. H. Varney.....	1 00	86 62
Virginia.....	175 00	
Account of Mr. Hamill's expenses.....	80 00	
Individual—		
J. H. Hazen.....	30 00	

## THIRD DAY.—MORNING SESSION.

121

Rev. W. A. Crawford.....	\$ 40 00	\$ 325 00
Washington—Account Mr. Hamill's expenses.....		63 00
West Virginia.....	145 00	
Account of Mr. Hamill's expenses.....	20 00	165 00
Wisconsin.....	50 00	
Account of Mr. Cork's expenses.....	24 95	
Fulton Sunday School.....	12 00	86 95
Ontario.....	850 00	
Mr. Hamill's expenses.....	75 00	
Individual—		
A. H. Jarvis.....	1 00	
H. C. McMullin.....	15 00	
Alfred Day.....	30 00	971 00
Quebec.....	300 00	
Individual—J. H. Moulton.....	2 00	302 00
New Brunswick.....	175 00	
Mr. Hamill's expenses.....	60 00	
Individual—I. C. Sharp.....	3 00	238 00
Nova Scotia.....	100 00	
Mr. Hamill's expenses.....	25 00	125 00
Prince Edward Island.....	50 00	
Individual—Mrs. Daniel Stewart, in memo-		
riam.....	75 00	125 00
Newfoundland.....		52 50
MISCELLANEOUS.		
Received from L. H. Biglow, late treasurer...	108 41	
Collections from various points, not otherwise		
credited.....	109 32	
Collections reported by B. F. Jacobs for col-		
ored work.....	2 87	240 60
		<hr/>
		\$34,448 14

*Expenditures:*

William Reynolds' salary and expenses.....	\$ 5,207 50
H. M. Hamill's salary and expenses.....	9,038 83
Hugh Cork's salary and expenses.....	2,676 74
L. B. Maxwell's salary and expenses.....	3,702 58
Sylas X. Floyd's salary and expenses.....	2,862 05
Secretary's salary, office rent and incidental	
expenses.....	4,780 85
Expenses of C. D. Meigs.....	240 93
Expenses of Mrs. Crafts.....	217 05
Expenses of John Orchard.....	12 50
Expenses of Marion Lawrence.....	50 00
Expenses of Dr. Merrell.....	77 10
Expenses of George H. Archibald.....	50 00
Expenses of William Shaw.....	50 00
Expenses of speakers, Boston Convention....	137 60
Reporting Boston Convention (W. D. Bridges)	60 00
James Guilbert, printing.....	249 50
Hack & Anderson, printing.....	82 50
S. C. Lum & Son, badges.....	25 40
Expressage and expense on packages, Boston	
Convention.....	27 50
Certificates.....	45 00
Manifolding reports.....	9 80
W. B. Jacobs, on account of Boston reports...	286 90
Travelling expenses of members of Central	
Committee, New York meeting.....	73 65
Travelling expenses of members of Central	
Committee, Philadelphia meeting.....	89 00
Stenographer Boston Convention.....	209 50
Sunday School Times.....	10 14
Printing of circulars, Boston Convention....	1 75
Expenses incident upon meeting of the Execu-	
tive Committee at Atlanta.....	27 50
International Evangel.....	6 25
Geo. W. Bailey, Chairman Finance Committee,	
postage, printing stationery, for 5 years..	162 50
W. K. Crosby, Treasurer, postage, telegrams..	16 36

Expenses incident upon the meeting of the Program Committee, Louisville.....	\$ 40 50	
Interest on overdrafts.....	96 82	
London reports .....	154 20	
Mimeographing 40 copies Treasurer's report..	12 50	
Transferred to Japan account.....	101 80	30,892 80
		<hr/>
Balance.....		\$ 3,555 34
Received from States and Provinces.....	\$21,836 79	
Received from individuals.....	12,340 75	
Balance from last Treasurer.....	108 41	
Miscellaneous sources .....	112 19	

\$34,398 14

WILLIAM K. CROSBY,  
*Treasurer.*

*Wilmington, Delaware, April 19, 1899.*

We have examined the above report, together with the vouchers,  
and find the same correct.

HOWARD C. RASH,  
E. P. BANCROFT,  
JOHN J. TALMAGE,  
*Auditing Committee.*

#### JAPAN FUND—1896-1899—W. K. CROSBY, TREASURER.

##### *Received from:*

L. H. Biglow, July, 1896.....	\$	27 50
District of Columbia—Mrs. Alice De Atley...		1 00
Illinois—Collected by B. F. Jacobs.....	399 50	
Mrs. Dora Glass.....	1 00	
Mrs. H. C. McKaskell.....	1 00	
Mrs. A. G. Tyng.....	1 00	
Mrs. William Reynolds.....	1 00	
Mrs. G. W. Moss.....	1 00	
Mt. Pleasant S. S.....	1 00	
Monmouth U. P. S. S.....	7 40	
Pell S. S.....	1 00	
W. B. Rundell.....	3 00	
J. A. Bleckerdike.....	2 00	
In memory of Wm. Reynolds.....	1 00	419 90
Indiana.....	95 10	
C. D. Melgs.....	10 00	
First Friends Church, Noblesville.....	1 00	106 10
Iowa—J. F. Hardin.....	1 00	1 00
Massachusetts—J. L. Dixon.....	25 00	
E. P. St. John.....	25 00	
C. W. Hale.....	25 00	
Arthur Matheson .....	100 00	
Ira B. Allen.....	25 00	
Nellie F. McKay.....	2 00	
Mary Shoemaker .....	25 00	
Mrs. Glbud.....	5 00	232 00
Kansas—Mr. and Mrs. Carkhuff .....	2 00	
C. H. Iseley.....	1 00	3 00
Maryland—W. J. Mackey.....	1 00	1 00
New Jersey—E. M. Fergusson.....	5 00	
Mrs. J. S. Braker.....	3 00	
Anna D. Striker.....	1 00	9 00
Ohio—D. Thomas.....	1 00	
Robert Cowden.....	3 00	4 00
Rhode Island—Emma V. Newman.....	1 00	1 00
Virginia—St. John Duval.....	25 00	25 00
New Brunswick—Rev. A. Lucas.....	5 00	
Mrs. John Jordan.....	1 00	6 00

Quebec—G. H. Archibald, Montreal.....	\$ 50 00	\$ 50 00
Steamer Catalonia..		51 15
A friend.....		4 00
Missouri—Mrs. J. A. Linville.....		5 00
		<hr/>
Transferred from general account.....		\$ 946 65
		101 80
		<hr/>
Paid T. C. Ikehara.....	1,048 45	\$ 1,048 45
Received after report was made up—		
Aquila Lucas, New Brunswick.....	5 00	
S. S. of Ellisville, Ill.....	2 25	
Bertha F. Vella, Mass.....	1 00	
Minnie E. Dougherty, Mass.....	1 00	
Bible Normal College, Mass.....	8 00	
Collections by S. P. Leet, of Quebec.....	40 00	
Mrs. J. Woodbridge Barnes, N. J.....	5 00	
Marion Lawrence, Ohio.....	5 00	67 25
		<hr/>
Balance on hand.....		\$ 67 25

NOTE.—It will be seen that all funds received for the Japan work are from voluntary contributions, and that no money was taken from the general treasury for this purpose. The Convention authorized the employment of Mr. Ikehara, but the fund will be kept separate, as heretofore.

We have examined the above report, together with the vouchers, and find the same correct.

HOWARD C. RASH,  
E. P. BANCROFT,  
JOHN J. TALMAGE,  
*Auditing Committee.*

#### LESSON COMMITTEE, W. K. CROSBY, TREASURER.

##### *Receipts:*

Balance on hand.....		\$ 29 53
Sunday School Times.....	\$ 241 22	
Lutheran Publication Society.....	120 65	
W. A. Wilde & Co.....	120 65	
Methodist Book Concern.....	360 28	
Methodist Protestant Board of Publication...	36 68	
Christian Science Publishing Co.....	24 54	
Sunday School Union of A. M. E. Church.....	36 80	
Fleming H. Revell.....	76 68	
Brethren Publishing Co.....	24 54	
S. S. Board of Southern Baptist Convention..	24 54	
Publishing House of M. E. Church, South.....	180 92	
David C. Cook.....	241 22	
German Publishing House of Reformed Church	11 09	
Standard Publishing Co.....	36 68	
United Brethren Publishing House.....	147 27	
American Baptist Publication Society.....	183 08	
Cumberland Presbyterian Publishing House ..	49 14	
Congregational Publishing Society, Boston...	120 85	
Methodist Book & Publishing House, Toronto.	97 39	
United Society of Christian Endeavor.....	22 25	
Presbyterian Board of Publication.....	180 92	
Reformed Church Publication Board.....	24 54	
American Sunday School Union.....	98 26	
Reformed Church Publishing House.....	6 23	2,463 42
		<hr/>
		\$ 2,492 95

*Expenditures:*

Meeting in Boston, 10 members present.....	\$	555 03	
Meeting in Philadelphia, 13 members present.....		591 40	
Meeting in Washington, 15 members present..		712 81	
Meeting in Chicago, 11 members present.....		568 01	
Paid Treasurer for postage, etc.....		7 00	2,434 25

Balance ..... \$ 58 70

We have examined the above report, together with the vouchers, and find the same correct.

HOWARD C. RASH,  
E. P. BANCROFT,  
JOHN J. TALMAGE,  
*Auditing Committee.*

## THE WM. REYNOLDS MEMORIAL FUND, W. K. CROSBY,

## TREASURER.

*Receipts:*

Alabama—W. E. Holloway and Wm. D. Dollard	\$	26 50	
Connecticut—S. H. Williams.....		10 00	
District of Columbia—Mrs. W. F. Crafts.....	\$		
Friends in Washington per J. H. Lchliter		10 60	
Delaware—Prof. H. S. Goldey.....		40 25	50 85
St. Paul's M. E. Sunday School.....		15 00	
W. K. Crosby.....		10 00	
Illinois—H. T. Lay.....		100 00	125 00
From Chicago (no name).....		50 00	
W. B. Jacobs.....		10 00	
F. A. Wells.....		50 00	
Miss Mary I. Bragg.....		10 00	
J. S. Thompson.....		10 00	
A. H. Mills.....		10 00	
J. H. Willis.....		10 00	
William Schroeder.....		10 00	
Miss Minnie B. Love.....		10 00	
Sunday School Workers Iroquois Co.....		11 50	
H. R. Clissold.....		10 00	
R. C. Willis.....		25 00	
B. F. Jacobs.....		100 00	
W. S. Rearick.....		10 00	
Mrs. W. S. Rearick.....		10 00	
Phillip Kiehl.....		10 00	
Miss Nettle C. Harrison.....		10 00	
Richard Green.....		10 00	
M. F. Spoor.....		5 00	
W. C. Pearce.....		10 00	
C. J. Balley.....		25 00	
P. B. & C. C. Miles.....		25 00	
Ellot and Joseph C. Callender.....		25 00	
R. W. Kernshall.....		20 00	
George T. Page.....		10 00	
L. F. Houghton.....		10 00	
B. F. Blossom.....		10 00	
G. H. Schlnpff.....		10 00	
O. R. Clough.....		10 00	
A. S. Oakford.....		10 00	
D. McKinne's Bible Class, Peoria.....		10 00	
Prof. J. R. Harker.....		25 00	
Charles M. Morton.....		100 00	
Rushville M. E. S. S.....		10 00	
J. N. Wood.....		2 50	
Marshall County S. S. Workers.....		1 85	
G. L. Vance.....		1 00	
Mrs. S. Warren.....		1 00	
C. E. Smith.....		1 00	
Douglass County.....		6 50	
A friend per W. C. P.....		1 00	
B. F. Jacobs.....		6 00	
Mrs. G. W. Moss.....		1 00	713 35

Indiana—George R. Dullen.....	\$ 10 00	
Charles D. Meigs.....	25 00	\$ 35 00
Iowa—J. F. Hardin.....		5 00
Kansas—J. H. Engle.....	26 50	
Kansas friends per J. F. Drake.....	100 00	126 50
Kentucky—E. N. Woodruff.....		10 00
Massachusetts—From Fall River (no name).. Mrs. D. L. Moody.....	5 00 200 00	
S. B. Capen.....	10 00	215 00
Missouri—The International Evangel.....	100 00	
W. J. Semelroth.....	100 00	
H. A. Tompkins.....	1 00	
E. H. Linley.....	5 00	
John F. Lewis.....	5 00	
Rev. Dr. M. Rhodes.....	5 00	
David B. Kirk.....	10 00	
George W. Brown.....	10 00	
A. H. Culver.....	1 00	
Nathan Cole.....	25 00	
W. J. Semelroth.....	6 00	
J. M. Robb.....	1 00	
H. F. Faris.....	5 00	
F. P. Hays.....	10 00	
F. Jermi.....	50	
W. J. Semelroth.....	6 00	
L. L. Allen.....	5 00	295 50
Montana—Mr. Sharpe.....		10 00
Michigan—Leonard Lawrence.....		10 00
New York—J. W. Manier.....	10 00	
Frank A. Feris.....	100 00	
Mr. Hand.....	100 00	
L. H. Biglow.....	100 00	
A. D. Matthews.....	25 00	
Orrin Day.....	5 00	
Jere Day.....	5 00	
C. T. Hazard.....	1 00	
A. C. Bloodgood.....	50	
Dr. W. A. Duncan.....	50 00	396 50
New Jersey—Dr. George W. Bailey.....	50 00	
Rev. E. Morris Ferguson.....	25 00	
Rev. Dr. Brokaw.....	10 00	
Baptist S. S. Scotch Plains.....	6 00	91 00
New Hampshire—G. W. Bingham.....	15 00	
Wm. F. French.....	5 00	20 00
North Dakota—J. W. Wylie.....		10 00
Ohio—A Cleveland friend.....	50 00	
L. P. Leitmaker.....	10 00	
Trumbull Co. S. S. Workers.....	15 00	75 00
Pennsylvania—W. L. Davls.....	5 00	
J. W. Kinnear.....	5 00	
Rev. Dr. Roblnson.....	10 00	
C. F. Stifel.....	20 00	
W. C. Lilley.....	10 00	
W. K. Gillespie.....	10 00	
Butler St. M. E. S. S., Pittsburg.....	11 69	
W. A. Roberts.....	25 00	
T. M. Armstrong.....	25 00	
S. E. Gill.....	25 00	
Peter, Dick and Samuel Young.....	50 00	
H. J. Heinz.....	100 00	
East Liberty Pres. S. S., Pittsburg.....	111 63	
State Convention Collection per Rev. Alex. Henry.....	41 00	
James McCormick.....	50 00	
C. O. Carlson.....	5 00	
Mrs. J. W. Barnes.....	10 00	
William H. Scott.....	25 00	
Rev. Dr. H. C. McCook.....	50 00	
Rev. Dr. H. Clay Trumbull.....	25 00	
Francis B. Reeves.....	10 00	
Mrs. J. Miller.....	5 00	
R. M. Coyle.....	25 00	

Rev. Dr. Blackhall.....	\$	10 00	
Charles Roads.....		10 00	
William Sidebottom.....		10 00	
James A. Longstreet.....		5 00	
S. M. Free.....		5 00	
Dr. I. N. Clark.....		5 00	
A. P. Birchfield.....		25 00	
H. K. Porter.....		50 00	
Miss Annie S. Harlow.....		5 00	
Mrs. Mary B. Russell.....		5 00	
N. T. Arnold.....		25 00	
Rev. Alex. Henry.....		25 00	
John Wanamaker.....	500 00	\$	1,334 32
Vermont—Rev. J. H. Babbitt.....			10 00
Ontario—Walter N. Hossie.....			10 00
Quebec—S. S. Association.....			24 00
New Brunswick—Rev. A. M. Hubby.....	1 00		
Mrs. I. C. Sharp.....	1 00		
H. A. White.....	2 00		
Rev. J. M. McLeod.....	1 00		
Rev. Aquila Lucas.....	2 00		
W. J. Parks.....	5 00		
T. S. Simms.....	10 00		22 00
Newfoundland—S. S. Association.....			44 00
Bermuda—J. Winn.....			10 00
<hr/>			
Interest on fund to April 1, 1899.....		\$	3,679 52
			130 50
<hr/>			
Receipts.....		\$	3,810 02

*Expenditures:*

Printing, postage as per bills rendered.....	\$	53 63	
Interest paid Mrs. Reynolds.....		121 10	
Returned to Mrs. Reynolds as per request of Mrs. D. L. Moody, the amount of Mrs. Moody's contribution.....	200 00		374 73
<hr/>			
Balance.....		\$	3,435 29
Notes held by the Treasurer.....	235 00		
Cash in bank at 4 per cent. interest.....	3,200 29		
<hr/>			
			3,435 29

We have examined the above report, together with the vouchers, and find the same correct.

HOWARD C. RASH,  
E. P. BANCROFT,  
JOHN J. TALMAGE,  
*Auditing Committee.*

MR. JACOBS:—The Chairman of the Finance Committee has been summoned home by a death message and he has requested me to read his report. I will ask Mr. Byers, our Secretary, to read it for me.

## REPORT OF THE FINANCE COMMITTEE,

G. W. BAILEY, OF PENNSYLVANIA. (READ BY MR. BYERS.)

The amount pledged at Boston was \$12,000 per annum, for three years, and the budget of expenses, including salaries of Field Workers, as adopted by the Executive Committee, amounted, approximately, to the same sum, although it was hoped that a very much larger sum would be available. The

Treasurer's account showed all bills paid up to the convention, with a balance of \$108.41 in the treasury, leaving, however, the expenses of the convention, printing, etc., to be paid by the newly elected Treasurer.

Immediately after the adjournment of the convention, a meeting of your Finance Committee was called, at which our lamented Brother Reynolds was present, and he expressed his belief that, in addition to the convention pledges, he could secure contributions amounting to \$10,000 per annum, at least.

It was not expected that any of the pledges would be paid immediately, and your Committee determined to borrow the amount required to pay the expenses of the convention and the current expenses of the Work, not exceeding \$2,000 at any one time. We also decided that the salaries of the Field Workers should be paid when due.

It was the 1st of July and since very little could be accomplished in the way of collecting money during the summer months, the early days of September, only about two months after the adjournment of the convention, found our treasury overdrawn to a considerable sum, and by the 1st of November, our indebtedness reached \$2,127. On the 25th day of that month, a special meeting of the central Executive Committee which included the members of the Finance Committee, was held in the private office of Mr. John Wanamaker, in New York city. At this meeting, we enjoyed the valuable advice of Mr. Wanamaker, and we separated with a feeling of hopefulness, and a determination to secure the necessary means to carry our Work forward.

Meetings and conferences were held in various cities by Mr. Reynolds, and by the 1st of June, 1897, our indebtedness was very materially reduced. Then followed the vacation months, and we again came to the 1st of September with a discouraging condition of the treasury, and before the end of that month, the strong arm, on which we had leaned with so much confidence, was palsied in death. Immediately after the precious dust of our Brother had been laid away in its last resting place, an appeal, as strong as your Chairman could frame it, was sent to the states and individuals whose pledges were overdue, and the responses were most encouraging, and I am sure you will approve the action of the Finance Committee in continuing the payment of Mr. Reynolds' salary to Mrs. Reynolds, up to January 1st, 1898, or three months after he had ceased from his labors.

Up to February, 1898, we had been able to cooperate in the support of Mr. Hugh Cork, in his Work in the Northwest, but our financial condition was such, with great reluctance, we advised the Chairman of the Executive Committee, that retrenchment in some direction was imperative, upon which advice, he generously relinquished the allowance of \$50 per month for office rent, and arranged for the temporary employment of Mr. Cork by the State of Minnesota, although, for a time his name continued upon our roll as an International Field Worker.

The hopeful words of Mr. Reynolds had much influence in connection with the Boston pledges. His quiet offer of assistance encouraged many of the delegates to largely increase the amount of their subscriptions; especially was this true of New York and New Jersey. Had his life been spared, we can easily believe that every one of these pledges would have been fulfilled in letter and spirit, but "the Lord took him," and we sought in vain for some one to take up the burden which fell from his shoulders.

A few states and provinces, appreciating the importance of the Work, and the weight of our loss by the death of Mr. Reynolds promptly came forward with substantial assistance, and in some instances, adding very respectable sums to the amount pledged.

We have not reached the goal of our ambitions, but we have made some advance. For the triennium ending with the Boston Convention, our receipts amounted to \$21,469, while our receipts to the credit of the general account for the past two years and ten months reached the sum of \$34,318, showing an increase of \$12,849. To this should be added the amount of \$1,048 for the support of Mr. Ikehara and \$3,700 received on account of the Memorial Fund, making a total of \$39,000 or very nearly double the amount received for the previous three years.

As may be inferred from what I have said, there have been times of discouragement, times when our limit of \$2,000 had been reached, and additional obligations due to the amount of several hundred dollars, and we have not always closely followed the injunction to "Take no thought for the morrow." Through it all, however, we have been sustained by the conscious leading of Him whose we are and whom we serve.

I am reminded of a pleasing incident: One beautiful morning in the early days of this month, Mr. Crosby entered my office, his face beaming with manifest pleasure. After his accustomed genial salutations, he exclaimed, "I am happy to report, we are out of debt, and have a balance to our credit." My first impulse was to wire Mr. Jacobs at once, but upon further thought, decided not to do so, for fear the conditions would prove to be only temporary and that he would in his enthusiasm for the Cause immediately employ another Field Worker or two, and after all our effort, bring us up to this convention face to face with a debt.

We are profoundly thankful for the balance in our treasury at this time, but I am sure some of you will be surprised to learn that every dollar of this balance has been received since the beginning of the present month. If our income in April, 1898, had amounted to one-half of our income in April, 1899, Mr. Cork would have been re-employed, and the salary of at least one Field Worker, increased.

The convention is greatly indebted to our Treasurer, Mr. William K. Crosby. I am sure that no one who is not familiar with all the circumstances, can appreciate the draft upon

his time and patience in the interests of the convention, during the past three years.

As the time approached for Mr. Ikehara to enter upon his work in Japan, the question of his support engaged the serious attention of your committee. We had no authority, whatever, to expend the International funds in connection with this work, especially, in view of the fact that we were at that time without sufficient means to pay affixed charges and current expenses, as mapped out by the Executive Committee in Boston. The few hundred dollars, received in one dollar subscriptions in St. Louis, in the interest of Japan, had all been expended in the preparation of Mr. Ikehara for his mission, and promised assistance was not received. However, the amount required to pay his traveling expenses, and inaugurate the work, was cheerfully advanced by one of our number. Happily, Rev. E. P. St. John and a few others, took an active interest in securing contributions to this fund, which on the 20th inst. showed a deficit of \$101.80. This amount we did not hesitate to charge against the general account, for the reason that two subscriptions to the Japan fund, made at Chautauqua, in 1895, amounting to \$500, were, upon earnest request of the committee, and the consent of the subscribers, transferred to the credit of the general account, the committee having at that time, found no one to take up the work in Japan.

Thus far, our payments on this account have been confined to Mr. Ikehara's actual expenses, which, on an average, amount to \$50 per month.

I need not refer to the Reynolds Memorial Fund, further than to say that the amount in the hands of the treasurer has not been permanently invested, because of the difficulty in finding a satisfactory investment, paying a higher rate of interest than that which is paid by the bank in Wilmington, Del., where the money is deposited. Your committee expresses the hope that some effort will be made at this convention, by which this fund will be materially increased. My reference to the convention being out of debt, will not apply here. We will never be able to pay our indebtedness to William Reynolds.

MR. JACOBS: There appears in this report one hundred and eighteen dollars transferred from the general treasury to the support of Mr. Ikehara. I wish to say that we have not as a committee, nor in your name as a convention, agreed to pay Mr. Ikehara, nor have we paid him one dollar. He is supported by voluntary contributions. But five hundred dollars was pledged to Mr. Ikehara's support and because we were not ready and the convention expenses were pressing, the gentlemen who made that contribution consented that we might use it in the general treasury. Thereupon five hundred dollars of the Ikehara fund went into the general treasury, one hundred and eighteen dollars of the general treasury money had been paid back to the Ikehara fund, and it would be an act of justice to return the difference, \$388, to the Ikehara fund. I am anxious that no one shall misunderstand, and say that

we have done anything in this direction that is unauthorized. Some of our friends have a fear that we are going to engage in missionary work. A Sunday School worker that is not a missionary worker is out of place [Applause]. But we are not going to do anything that you do not authorize us to do. I am speaking for my successor as well as for myself. You need not fear that. I believe it has been the hope, that this appointment might lead to intelligent organization; that what the Field Workers are to the states here, Mr. Ikehara might be to the work there. I will read you his love letter this evening or at some other time. I say this that you may clearly understand, and know that we have borrowed from the Ikehara fund. I now move the adoption of the report of the treasurer and of the finance committee. (Seconded.)

REV. AQUILA LUCAS, New Brunswick: I would like to know if this International Convention is not bound to God and to the Church for the support of the man they send to Japan? I have so understood it since we pledged ourselves as a convention to take up this work when Dr. Phillips, of honored memory, asked us so to do. I ask the question if we are not morally, in every right way, bound to sustain the man we sent?

MR. JACOBS: I call the attention of the brother to the fact that the convention did not vote to take up this work; that that meeting to which he refers was held on the Lord's Day; it was not in the interest of that special work, and it was a voluntary contribution for the work, and the individuals that gave pledged themselves to sustain it, and this convention has never taken any action on the subject, and your committee has never violated or overstepped their instructions. But when you talk about "moral obligation" I am quite willing to have it rest upon us until our hands go clear down in our pockets and come up with more money, and I only regret that when I asked you to shake hands with Mr. Ikehara yesterday during the reading of the Executive Committee's report, I did not ask you first to put your hands into your pockets and each one take out a dollar and then shake hands with him by putting the money on the table and adding it to the fund. [Applause.]

MR. LUCAS: I am glad to stand corrected if I misunderstood the case. I labored under the other apprehension, and in this I think I have not been alone. I know that in New Brunswick we have presented this united work; we have told the people there of the work of Dr. Phillips in India, and have with gladness presented the fact that we had undertaken a like work in Japan. I am glad I have made the announcement even though it appears that I have been partially mistaken.

MR. CHARLES MEIGS, Indiana: Did not those individuals pledge that money to Mr. Ikehara because they felt that the International Convention wanted that man and had authorized us to send a man as soon as we could find him?

MR. JACOBS: No, sir. They pledged that money because they believed it was the right thing to do. I will challenge

any man in this house to tell the day and place from our records when we ever pledged it as a convention. Mind you, I admit that pledges were made for it; subscriptions were made at one o'clock at night in Chautauqua at a meeting I shall never forget, one of the most marvelous meetings I ever attended on earth, where men with tears in their eyes put down \$1,400 in pledges for this fund believing that God had called us to do this work, but it was not done officially, and I am only guarding the convention against any criticism that any one might have thought or made. I pray that the significant and blessed approval of the Lord Jesus Christ, of that work, may empty the hearts and minds of all critics of any word of opposition; but we have done no more than you told us to do.

MR. LUCAS: We who remember what an interest this work awakens among our people will go back to our fields of labor disappointed if this convention does not take some step to establish the work in Japan under the direction of this International Convention.

THE PRESIDENT: The question is on the adoption of these reports.

(The question was put to the convention and the reports were declared adopted.)

DR. ROADS, Pennsylvania: In view of the possibility of a misunderstanding just referred to by Mr. Jacobs and Mr. Lucas would it not be wise at the conclusion of the report of this special Finance Committee, with regard to Brother Ikehara, when the official volume is printed for distribution, to have a note explanatory of these conditions so the world can know exactly where we stand.

MR. JACOBS: I think the Executive Committee will take authority to do that. It is a wise and a good suggestion.

## THE WORK OF 1899-1902,

BY B. F. JACOBS.

The Auditing Committee have already reported on the Treasurer's accounts, you will find it in print on your slips and their names signed.

And now let us ask that all wandering souls be at rest a few minutes while we give our attention to one of the most important things to come before us. We are about to make an offering as States, Provinces and Territories for this work. You have understood from the report of the Treasurer and the Finance Committee that we have to pay from the funds on hand the expenses for the months of May and June and the expenses of this convention. It will take at least \$2,500 of the money now in the treasury, and we cannot possibly hope to carry over more than one thousand dollars to the new account. The most careful estimate that we can make is that the minimum sum required to maintain the work for the three years to come will be \$12,000 per annum or a total of \$36,000. We

have at least two ways of getting this offering and securing this money. The first is to have the money pledged by the state association or provincial or territorial association directly for the support of the work. The best plan as I believe is that a Sunday School shall not be called upon to make but one offering for International, state and county Sunday School work; that the boy who gives one cent knows that he is giving a part of that cent to his county work, to his state work, and to the International work; and I hope the time will come when he will give a part of it to the work in the world outside of that. In our school we teach them what the International Sunday School work is, and we teach them what the part our state has to do with it is, and what we are doing in our state; and that our county is part of the state, and what we are doing in our county; and then we try to show them our responsibility as a school to support this work. We take them from the foundation to the capstone.

We need \$12,000 per annum and we must get it. The only rule we have in this work is that every rule shall be made of India rubber, for we have to bend the gun barrel to shoot around some trees. You cannot legislate that people shall give money nor tell them what they shall give it for. Some hard-hearted boy will put his hands in his pockets and will say, "I won't do it!" and then your plan will have to go. Our expenses reach about \$10,000 per annum in Illinois and we do not know what it is to suffer for money. It all comes in this way, and there is not a company of a few rich men who stand back and make up deficiencies.

I know some of you need instruction. I have been asked, "What shall we do? We have no instruction from our state." You will have to solve that problem, but you can get help in solving it from the Sunday School lesson of tomorrow. At half past six tomorrow morning in the Methodist Church we will study that lesson. It is on the Comforter. Most of you know that the word "Comforter" means "Paraclete," and that word comes from two Greek words, "para," at the side of, and "kleta," to call. The paraclete is one called alongside of us, What for? To help us.

Suppose we ask Him to do that now and not wait until tomorrow morning. You know how much we need to extend the work. Some people do not believe in expansion. I do, though I do not look like it, do I? I believe in expansion. I believe "destiny is duty." I believe God has something for us to do besides taking care of ourselves. I believe that God intends that we shall do something, and the great tremble in the air about America and England joining hands in this work I believe is the finger of God and the voice of God saying: I have committed unto you the precious privilege of carrying this Gospel to the ends of the earth, and I believe He wants us to carry it through the children. There are one hundred and seventeen millions of children in India! The pink toed brigade of the Primary Department numbers thirty millions! Let us have a moment of silent prayer. Understand

this: It is not a legal obligation when you make a pledge, you will be forgiven if you are unable to pay it, but it will have to be forgiveness and not excuse. We want the money. We will have the cards passed. Understand the amount pledged is so much per annum for three years.

## PLEDGES SECURED.

## PLEDGES 1899 TO 1902.

States and Provinces.	By whom made.	Per annum.	Three years.
Alabama—	W. E. Holloway, Montgomery .....	\$100 00	
	Rev. W. H. Mixon, D. D., Selma..	10 00	
	Colored people....	10 00	\$ 120 00 \$ 360 00
Arizona—	(To be reported).....		
Arkansas—	(To be reported).....		
California (N.)—	E. S. Blingham, San Jose .....	66.67	200.01
California (S.)—	A. T. Richardson, San Diego.....	50.00	
	D. C. Cook, Elgin, Ill.....	100 00	150 00 450 00
Colorado—	(To be reported).....		
	Mrs. J. A. Walker, Denver.....	10 00	30 00
Connecticut—	Geo. S. Deming New Haven.....	125 00	375 00
Cuba—	J. S. Paine, Boston, Mass.....	25 00	75 00
Delaware—	W. K. Crosby, Wilmington. ....	100 00	
	W. K. Crosby, Wilmington.....	100 00	
	Mrs. W. K. Crosby, Wilmington...	10 00	
	Herbert N. Fell, Wilmington....	10 00	220 00 660 00
District of Columbia—	Lucius D. Alden, Washington.....	100 00	
	M. J. Thockmorton (colored), Washington .....	25 00	
	L. D. Alden, Washington.....	5 00	130 00 390 00
Florida—	Rev. William Shaw, Ocala... ..	50 00	
	S. M. Blair (colored), St. Augustine.....	25 00	
	Mrs. D. E. McIver, Ocala.....	5 00	80 00 240 00
Georgia—	R. B. Reppard, Savannah... ..	100 00	
	Rev. R. C. Carter (colored), Atlanta... ..	25 00	
	S. S. Supt's. Union, Augusta.....	15 00	
	Hon. Hoke Smith, Atlanta.....	50 00	
	R. P. Searcy, Glenn.....	1 25	
	J. C. Courtney, Atlanta (for life) .	5 00	196 25 588 75
Illinois—	W. C. Pearce, Chicago.....	1,500 00	4,500 00
	Including the following personal pledges and any personal pledges to be made—		
	W. B. Rundell, Clinton...\$ 10 00	30 00	
	H. M. Hamill, Jacksonville .....	300 00	
	G. W. Miller, Paris.....	10 00 30 00	
	J. S. Thompson, Lacon... ..	30 00 90 00	
	John Farson, Chicago....	100 00 300 00	
	Mrs. D. C. Cook, Elgin... ..	100 00 300 00	
Indiana—	J. W. Landrum, Terre Haute. ....	200 00	
	C. D. Meigs, Indianapolis (Individuals).....	40 66	240 66 721 98
Iowa—	O. S. Thompson, Cherokee.....	100 00	300 00

States and Provinces.	By whom made.		Per annum.	Three years.
Kansas—	J. H. Engle, Abilene.....	\$100 00		
	E. J. Poor, Chapman.....	5 00		
	J. H. Engle, Abilene.....	5 00	\$ 110 00	\$ 330 00
Kentucky—	H. W. Ewing, Covington...	150 00		
	Miss Sue B. Scott, Lexington.....	5 00	155 00	465 00
Louisiana—	Thos. G. Hardie, New Or- leans .....	50 00		
	Jas. H. Franklin, New Orleans....	5 00	55 00	165 00
Maine—	Geo. H. Archibald, Woodfords.		75 00	225 00
Maryland—	Geo. H. Nock, Baltimore...		50 00	150 00
Massachusetts—	(To be reported).....			
	E. P. St. John, Springfield.....		10 00	30 00
Michigan—	E. A. Hough, Jackson.....	200 00		
	C. A. Stringer, Detroit.....	5 00	205 00	615 00
Minnesota—	(To be reported).....			
Mississippi—	John T. Buck, Jackson...		50 00	150 00
Missouri—	A. P. George, St. Louis.....	100 00		
	W. J. Semelroth, St. Louis.....	10 00	110 00	330 00
Montana—	D. B. Price, Helena.....		75 00	225 00
Nebraska—	George G. Wallace, Omaha.		50 00	150 00
New Hampshire—	J. W. Scribner, Goss- ville .....		150 00	450 00
New Jersey—	G. E. Hull, Fanwood....	500 00		
	E. Morris Fergusson, Trenton....	10 00		
	Mrs. E. Morris Fergusson, Trenton	10 00	520 00	1,560 00
New York—	(To be reported).....			
North Carolina—	N. B. Broughton, Raleigh .....		50 00	150 00
North Dakota—	G. B. Griffith, Grand Forks.....		50 00	150 00
Ohio—	Marion Lawrance, Toledo.....		333 34	1,000 02
Oklahoma—	(To be reported).....			
Oregon—	(Letter to B. F. Jacobs).....		50 00	150 00
Pennsylvania—	H. J. Heinz, Pittsburg.....	1,000 00		
	H. J. Heinz, Pittsburg.....	100 00		
	Miss Anna M. Henry, Waterstreet P. O. ....	2 00	1,102 00	3,306 00
Rhode Island—	T. W. Waterman, Prov- idence.....	100 00		
	Providence Lithograph Co., Prov- idence.....	100 00	200 00	600 00
South Carolina—	Rev. W. I. Herbert, Newberry .....	100 00		
	Rev. W. P. Carolina (colored), Charleston.....	30 00		
	Rev. T. W. Shell, Fountain Inn...	5 00		
	Miss A. B. Doueln, Charleston....	1 00		
	Rev. W. P. Carolina, Charleston..	5 00	141 00	423 00
South Dakota—	(To be reported).....			
Tennessee—	Geo. O. Bachman, Nash- ville.....	100 00		
	A. D. Mason, Memphis.....	5 00		
	J. R. Pepper, Memphis.....	25 00		
	J. E. Ames, Chattanooga.....	6 33		
	J. D. Blanton, Nashville.....	5 00		
	J. T. Kelton, McMinnville.....	5 00	146 33	438 99
Texas—	B. M. Burgher, Dallas.....		100 00	300 00
Utah—	(To be reported).....			
Vermont—	(To be reported).....			

States and Provinces.	By whom made.		Per annum.	Three years.
Virginia—A. Lee Knowles, Staunton..		\$ 50 00		
J. C. Blanton, Richmond.....		5 00		
J. C. Mandell.....		5 00	\$ 60 00	\$ 180 00
Washington (East)—(To be reported).				
Washington (West)—(To be reported).				
Wisconsin—(To be reported).....				
West Virginia—T. M. Marshall Stouts Mills.....			50 00	150 00

## CANADA.

Manitoba—J. M. Johnson, Winnipeg...		50 00	150 00
New Brunswick—Rev. A. Lucas, Sussex	100 00		
E. R. Machum, St. John.....	10 00	110 00	330 00
Nova Scotia—(Letter to B. F. Jacobs).		50 00	150 00
Ontario—Alfred Day, Deer Park.....	200 00		
H. C. McMullen, Picton.....	5 00		
Miss N. M. McMullen, Picton.....	5 00	210 00	630 00
Prince Edward Island—D. Montgomery.		25 00	75 00
Quebec—G. H. Archibald, Montreal....		100 00	300 00
Cash subscribed and paid at Convention		10 00	30 00
<i>Estimated</i> for States, Provinces and Territories and individuals not pledged.....		2,250 00	6,750 00
Total pledged and estimated.....		\$9,666 25	\$28,998 75

## THIRD DAY—AFTERNOON SESSION.

## FRIDAY AFTERNOON—SIXTH SESSION,

APRIL 28.

The afternoon session was opened by song service, conducted by Mr. C. D. Tillman, of Atlanta.

Dr. Stokes led in prayer.

This session was given up to the Primary Department reports and addresses.

THE PRESIDENT introduced Mrs. W. F. Crafts, of Washington, D. C., President of the International Primary Union.

## FUTURE OF PRIMARY WORK.

BY MRS. W. F. CRAFTS, OF WASHINGTON, D. C., PRESIDENT INTERNATIONAL PRIMARY UNION.

*Mr. President, Ladies and Gentlemen:*—"We are certain that primary work has a future, because it has a past filled with energy and progress. In the primary Sunday School teacher of today one may discover the combination of several

forces: first, love for God's little ones. 'I love God and little children,' Richter's well known words, have lodgment in the hearts of primary teachers everywhere. The innocence, the sprightliness, the trustfulness of little children, produce a charm that weaves a spell upon those who come in contact with them. 'They be the loves,' says the old sexton's wife, as she sits in the old church with her knitting, and enters into conversation with the new rector of the Seaboard Parish. Yes, 'they be the loves,' and they take hold of our love in a way that is as strong as life itself.

"It has been said: 'The heavens love those who love children'; then are primary teachers blessed indeed.

"A second element which has contributed to the progress of primary work is the belief which primary teachers have in work for children. Phillips Brooks said, 'He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of human life can possibly give again.' I wonder if any Superintendent here has ever tried the experiment of suggesting to a primary teacher that he would like to give her a promotion by placing her in charge of a Bible class? Once upon a time such a proposition was made to me, coupled with the remark: 'We think our pastor's wife is in rather small business teaching the primary class.' I had at that time over two hundred little folks on my roll. I was almost stunned by having such an estimate put upon God's little ones, but I recovered myself sufficiently to say, 'Thank you, but I feel that I have the place of power in the Sunday School, and I choose to remain where I am.'

"Quite recently I was asked to become the teacher of an adult Bible class. Again I declined, saying that 'all my training and development had been along the line of teaching young children, and that I considered it a life work.' I am sure this sentiment finds echo in the heart of every primary teacher. And so primary work has come to be great in the hearts of its teachers. Call it enthusiasm, call it by any name you please, we believe it is a God-given genius. It is His purpose that those little ones, whose angels do always behold the face of their Father, shall have abiding, believing teachers.

"A third element that has made for Progress in the primary work is the willingness of primary teachers to help each other and to be helped.

"It was this spirit which led to the organization of Primary Unions, which culminated in the International Primary Union, with its now more than three hundred Unions. Not one of the members of these Unions, but would accept the sentiment expressed by Emerson: 'All are needed by each one; nothing is good or fair alone.'

"There is a noble freemasonry among primary teachers, which is not bounded by any shore. As we love little children, we love those who love little children. We are glad that we belong to the great Sunday School army, but we are gladdest because we have been detailed to the Infantry.

"All teachers of little children are in a peculiar sense our comrades. We have no trade secrets, but only the strongest desire to tell to others all we know, and have them in turn tell us all they know.

"A fourth element in the progress of primary work is the willing spirit of primary teachers to learn all they can from outside sources, notably the kindergarten, and the child study movement, and this has led to the consideration and adoption of psychological practices in our work.

"Certainly every thoughtful teacher should endeavor to work in harmony with the laws which God has put into the very fiber of the child's being. Not to do so is disloyalty both to God and to the child. Psychological practice should not lessen the spirituality of the teaching; on the contrary, it should increase spirituality, because it is working together with God. Professor Halleck has said: 'Today the Creator does not place the full grown soul in Eden, but He gives us a chance to assist in developing human souls from their chrysalis state.' I will carry the figure further by saying that if a chrysalis is allowed to open in its own way and time, a beautiful creature will issue forth, gaining strength to fly by its very parting. To tear open the chrysalis with rude hands would be only to produce deformity. It is much so with the human chrysalis. We must learn the Christ-like touch. We say reverently that is what we are trying to do. God help us to be true to Him, and true to the children.

"If we put love to the Lord and to man in our work, we cannot lose the reward. The heavenly motive glorifies the work.' (Giles.)

"Does it appear that I have been taking a look backward rather than forward, that I have been speaking of the past and present of primary work rather than of its future?

"The future of primary work will be the elements which now exist, come to the 'full corn in the ear.' I dare to say that the children of the future will be more lovable than those of the present day. As Christian civilization takes a stronger and stronger hold upon the minds and hearts of men and women, their offspring must of necessity be more beautiful and lovable. We plainly see this result today in the contrast between the children of savage nations and Christian nations. We have long had in the Bible that God created man a little lower than the angels, but we have only recently learned through the Revision that it is a man's estate to be created only a little lower than God!

"As to the primary teachers of the future, will they love their work more than we do? Yes, for we must believe that our relation to the work gives such a view that it can never seem small to those who will be our successors. Much has yet to be learned from that scene with which we think we have been familiar since our own childhood, when Christ called little ones unto Him and said: "Suffer little children to come unto me." We have not yet learned to love children as He

loved them, the future teacher, or perhaps even we, ourselves, in the future may come nearer to loving children as Christ did, and believing in them as He did when He said, 'Have ye never read: 'Out of the mouths of babes and sucklings thou hast perfected praise?'

"Will the primary teachers of the future be more helpful to each other than they are now? It is not rash to answer Yes. Three years ago, we had one hundred and ten Unions; today we have upwards of three hundred. At this rate we should have 800 Unions at the time of the Triennial Convention in 1902, but if momentum is to be considered, we will go far beyond the 800 within the next three years! Already, our circle has widened so that it reaches England. While we cannot today say that the International Primary Union work includes the primary teachers of England, we can say that steps have been taken by the London Sunday School Union to organize primary work. We dare to say that wherever Sunday School work is organized in the future, the Primary Union will be sure to crop out. 'The Primary Union of Japan,' those are words of prophecy certain to be fulfilled in the next three years. This sort of expansion certainly no one can take exception to.

"Will there be better teaching done in the primary class in the future than now? Yes. The primary class will itself be better graded than now. Already there are signs of improvement in this direction. It is now acknowledged that children three and four years of age cannot be wisely taught with children of eight, nine and ten years of age, and so we have first and second grade primary classes. The one-graded primary class, taught *en masse*, will not be found in the Sunday School of the future.

"There will also be better teaching, because the teachers will be better equipped for their work. And it is in this connection that I have a forward movement to suggest. It is in the direction of what might be termed a Primary Union Reading Circle. Let there be a committee appointed that shall plan a reading course, to extend through three years, to include a list of six or eight books, such as, (1) Edersheim's Life of Christ, (2) Legion of Honor Annual Lessons, (3) Psychology and Psychie Culture, (4) Practical Child Study, (5) Froebel's Educational Laws for All Teachers, (6) Practical Primary Plans, (7) Practical Uses of the Blackboard, (8) Mottoes and Commentaries of Froebel's Mother-Play.

"I would suggest that this work be so planned that it can be entered upon at the opening of any year, either by Unions or individual teachers. If certain books are specified as belonging to either the Christ and Normal Year, or to the Froebel year, or to the Child Study and Practical year, and it is determined that the course may be entered upon with any one of these years, it will be possible for the readers to keep together in the work.

"Memoranda should be prepared by the committee to be filled out by them who are doing the reading. At the close of

the course there should be a written examination, and the quality of the answers together with the amount of memoranda, should be used as the basis of granting a diploma. It would be an interesting matter to have these diplomas awarded at the primary session of the Triennial Sunday School Convention.

"Many Unions have already been reading some of the books I have named, and others as good. But as yet no concerted plan has been formed, I would urge it upon the immediate consideration of those who shall be chosen to direct the primary work for the next three years, so that the first fruits may be gathered at the time of the next Convention.

"Let no primary teachers within the sound of my voice imagine that they are going to hold their own, if they determine to have nothing to do with any of these things."

"Ma, may I go out to play?"

"No; you must sit still where you are." (Pause.)

"Ma, may I go down into the kitchen?"

"No; I want you to sit perfectly quiet?" (Pause.)

"Ma, mayn't I sit on the floor and play marbles?"

"I have told you twice that I want you to sit just where you are and be quiet, and I mean exactly what I say." (Pause.)

"Ma, may I grow?"

Of course the quiet children will not grow. Neither will the teachers grow who settle down into always doing things in the same way year after year. But in this day and hour, primary teachers will find that the hardest way of all to do. It is always easier to run ahead than to be pushed on. One thing is certain, the primary brigade is moving and those who would not be left in the rear, must keep step. (Applause.)

"Bringing in the Sheaves" was sung.

Mrs. Bodfish, primary teacher in Dr. Talmage's church, sang "I think when I read that sweet story of old."

## REPORTS OF PRIMARY UNIONS IN THE NORTH.

BY MRS. C. H. WOODWORTH OF NEW YORK.

*Mr. President and Fellow-workers:*—The program committee requested me to report on the work in seven states, Maine, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania and Maryland. From the replies to my letters to the State Secretaries, I have tabulated as full a report as possible. Complete returns would represent the work in a more favorable light. The following extracts from the report seem worthy of special emphasis. Unions reported in the seven states named, 120. Total membership in five states, Maine and Massachusetts not reporting, 2,628. Largest membership reported, 1,200, by Pennsylvania. Largest membership in a single Union, Philadelphia, 200. The Baltimore Union reports 194 members, the Buffalo and Newark Unions 150 each. Smallest membership in any one Union reported, 6. Number of Unions owning libraries in six states, Maine not reporting, 11. Number of Unions having lesson taught by paid teacher, 7. Number

of Unions having lesson taught by volunteers, 113. All the Unions in Pennsylvania are reported as being engaged in child study. Several Unions in Massachusetts, and a few in Connecticut and New York, are also giving special attention to this subject.

One hundred and twenty Unions in seven states, in which the population, according to the census of 1890, aggregates more than 17,000,000, is a good beginning, but is not a record to be satisfied with. Pennsylvania, the banner state, with her 44 Unions, undoubtedly believes as much in the expansion of primary work as the other states, where so much less is being done. The most is being accomplished along this line in those states which have Primary Superintendents or State Secretaries. In states where no such officer is employed, a greater responsibility rests upon individual workers and Unions. The need of more and better Unions is universally admitted. If without the best means for organizing and strengthening the work, the means available should be utilized intelligently and faithfully. The primary work of our Sunday Schools is undoubtedly in the advance. This is because primary teachers are better organized than those of other grades. Through the influence of the Primary Unions in the north, there has been a revolution in primary methods. At every state, county, town and city Convention primary work is given prominence on the program. The principles that the primary teachers are applying to their work are foundation principles, and are so recognized by the teachers of other grades as well as by the Superintendents of our schools. We need more Primary Unions, because wherever one is at work it is a power generator. How can we have more? Every member of every Union should consider herself an organizer, and whenever she spends a day away from home on business or pleasure, she should do something to strengthen the Primary Union in that locality, if there is one; and if there is not, should do her very best to organize one there. Again, every Union should consider each town and village within reach its special missionary field and act accordingly. These two means used in Christ's name, under the guidance of the Holy Spirit, will accomplish wonders. All are not born organizers, but all may have the three most important requirements for success in this line, namely: Disposition to work, persistence, and consecration. Doubtless every delegate here could give examples of the success attending this missionary use of the power of individuals and Unions. Within a month, in an Indian town of about 25,000 inhabitants, a visitor from another state joined a local worker in a call for a first meeting to consider organizing a Primary Union. The local worker expected a *very small* attendance, as it was club day; the visitor was a little more sanguine. There were more than sixty present, and a Primary Union was then and there enthusiastically organized without a dissenting voice.

In the smaller towns the Primary Union missionary will find lack of numbers urged as a reason why an organization is

not practicable. This can always be answered by the statement that two will make a Union. If there are but few primary teachers to take up the work, there are the teachers of the younger scholars in the main school and the mothers of young children. Both of these classes need the help of a Primary Union. Then there are the primary teachers in public and private schools, whom I have always found willing and very helpful.

In most towns, whether large or small, another reason urged against organizing a Primary Union is the lack of a competent teacher. If the foundation of the Union is laid upon the principle that every member, without exception, is a pupil that can learn something from the weakest, and with the rule that everyone ought to be a teacher, and with a teaching period short enough to give time for supplementary work before the lesson is taught, and a conference after the lesson, the lack of a professional or experienced teacher can be made good. Where a spirit of self-sacrifice prevails, where love for the work is the ruling motive, and where unkind comparison and criticism have no place, there will enough teachers be found. What marvels of development have been seen in members who commenced with fear and trembling to give to the Primary Unions their mite of teaching strength. Out of their timidity and weakness have come courage and power. Many Unions have accomplished so great a work in the spiritual development of their members, because of the rule that every member in turn, as far as practicable, should teach or try to teach the lesson, that if this had been the only work accomplished by such Unions their usefulness could not be questioned.

A few years ago on a dark and gloomy day, in the upper room of a large building in a great city, six primary teachers, feeling the imperative demand for help to do better work, were talking over their needs and weakness. The question of organizing a Primary Union was before them. Its inception and success required that each should agree to teach the lesson in her turn. There was a pause, each one feeling that she could not perform this service, and that she could not give up the idea of a Union. One seeking guidance in prayer raised her eyes, and at that instant the sun breaking through the heavy clouds lit up a motto hanging high on the wall, bringing out with glowing and startling distinctness the words, "Saved to Serve." "Sec!" she cried. They looked, and in tears and with rejoicing accepted the yoke which has never been too hard to bear. "Saved to Serve" from that day has been the motto of one of the best Primary Unions in the North. Inspired by this thought the members of this Union have found the service of teaching the lesson a blessing; and heeding the admonition of that motto this Union has avoided many dangerous rocks and quicksands, and its members have enjoyed experiences which cannot be expressed. (Applause.)

## IN THE SOUTH.

BY MISS MINNIE T. ALLEN, OF ALABAMA.

*Mr. President and Delegates:*—After hearing the report just given, I regret to say that our Southland is behind in a work so important, progressive and profitable as Primary Unions. Nevertheless, it is true. We are just beginning to learn something about this great work. As a people we are slow to accept any new movement until we understand it thoroughly; but if convinced it is for the right, we are eager and willing to go forward. Several of the Southern states many of the Sunday Schools and primary teachers know that Primary Unions will advance the cause of Christ, will inspire us to better service; so they, full of enthusiasm, have entered the International Primary Union. And, dear friends, we are moving forward—in some states rapidly. Perhaps we have more difficulties to overcome than any other part of America, but by faith they will all pass away, for 'tis the Lord's work we are doing. Our greatest difficulty is one that has been felt all over America to such an extent that Summer Schools, for special training in Primary Sunday School methods, have been established in the North, the West and in Canada. We have in the South many earnest primary teachers who have not been educated to teach children, and are so conscious of their lack of training that they will not take part in Union work. These teachers cannot avail themselves of the opportunities offered so far away, so the South must have a Summer School and give special advantages to its primary Sunday School teachers. Two years ago the Alabama Association gave its workers a Summer School. This school gave courses in child study, blackboard work and practical methods, and the teachers in attendance received such help and enthusiasm that the effects are still felt.

Tennessee has advanced rapidly in primary work within the last year. Mrs. Bryner of Illinois was employed to visit all the cities of the state. She so interested primary teachers that ten Unions have been organized with two hundred members, and an average attendance of one hundred and fifty. This state has a Primary Secretary and will no doubt soon be the leading Southern state in primary work.

Kentucky has not as many Unions as Tennessee, but as a state is well advanced in this department of work, as evinced by its having a Superintendent, a State Primary Department and five Unions. This state, within the last three years, has had Chautauqua meetings where primary methods were taught.

Florida is very much interested in Primary Unions; has a State Department, six Unions, and a wide-awake Secretary. The work is carried on under great disadvantage, but is steadily moving forward.

Louisiana, too, labors under many difficulties, but, notwithstanding this, it has two Unions and a Chairman of primary work, who is both enthusiastic and desires greater advancement.

Alabama reported three Unions at the Boston Convention; now it numbers sixteen. While some of these Unions are necessarily small, others compare favorably with the most flourishing Unions of America. In several, we find the members giving their attention to child study, blackboard work and the most approved normal methods; in fact, they are doing everything to promote the advancement of primary work. Several counties have their own Primary Superintendent, so that this department of work occupies a prominent place in almost every District Convention.

Three Southern states have organized Primary Departments, five have Superintendents and Secretaries. The work of all these officers is voluntary and unpaid. With few exceptions they are teachers, hence their time for active work is limited.

Since 1896, thirty-eight Unions have been organized in the South. These, with four reported at Boston, make a total of forty-two at the date of this Convention.

No reports have been received from Virginia, North Carolina, Mississippi and Arkansas. I hope the representatives from these states will take note of this and see to it that their states become interested in primary work and organize State Primary Departments before the next International Convention.

While the South as a whole is behind in this department of work, we see that some parts stand side by side with the foremost organizations of the land, and others are pushing rapidly forward.

Since the Boston Convention, Mrs. Crafts has visited several of the Southern states. She is greatly beloved throughout the South. Her coming among us has been productive of wonderful results, and her work is appreciated by all Southern people. We are all grateful to the officers of the International Primary Union, and especially do we thank Mr. Black, our Secretary, for his untiring efforts in our behalf. Mrs. Semelroth, too, has endeared herself to the entire Southland.

And now, co-workers in this our glorious South, let us go forward, and when 1902 dawns let us stand in the front line of Sunday School work. (Applause.)

## IN CANADA.

BY MR. G. H. ARCHIBALD, OF QUEBEC.

*Mr. President, Ladies and Gentlemen:*—I count myself honored to be on this platform this afternoon. Three ladies have gone before, and three or four are coming on behind; and I have been put in here between them, and the only reason I can conjecture is that there may be a little salt. So they sent to Canada to get a little Canadian salt. I don't know whether you have ever tasted it or not; if not I hope you will be in Toronto three years from now. (Applause.)

I count myself honored to be on this platform as a primary worker. It is a hard thing for a man to be a primary worker; it is easy for the ladies to be primary workers. There is no department of the work that is nearer to my heart. I am glad to be here as a Canadian, and to speak for the Primary Unions of Canada. If you think that because there are not so many Canadians yonder as there are Americans here, Canada is not as big as the United States, you make the greatest mistake of your lives, for it is twice as big; and if you think that the primary work in Canada is behind you, you make another great mistake; and when I come to give my report you will see that, pro-rata, she is in the advance. We have been speaking a good deal during this Convention concerning union. We have been talking about a union of the flags, and I was glad to see the lovely Christian spirit that was exhibited in this Southland towards the flags. (Applause.) I think that you have the prettiest flag that floats (pointing to the United States flag), but I wish you had a Union Jack there. (Cheers.) I think when I get home that I must send you one, for I have not seen one since I have been in Atlanta.

I know one thing, and that is that Canadians are determined to go ahead with primary work. I want to say that I am glad there are enough Canadians here to make you Americans know that it is not only you who are here. (Applause.) You have been shaking your hands enough already, and if we were not here you would shake them almost off. We hear a good deal in these days about the Anglo-Americans; there is something else we should remember, and that is that God hath made of one blood, both white and black, all nations of the earth. (Applause.)

I am glad to be here to report the Primary Unions of Canada. Beginning in the far west, British Columbia, I regret not to be able to report some Unions there. The four western provinces of the Dominion of Canada have no Primary Unions; these are British Columbia, Alberta, Assiniboia and Saskatchewan. When we come to Manitoba, another Union is to be formed there, so I have been told since coming here, making two unions there. Then we come east to Ontario, the princely province of the Dominion of Canada. I do not know what we would do without Ontario. In Ontario we have twelve flourishing Unions. We come to Quebec, and there we have but one. I will tell you why, so you will understand. Strongly Protestant Ontario is on our right hand, and strongly Protestant New Brunswick and Nova Scotia are on our left hand. Out of fifteen hundred thousand population in Quebec, there are only two hundred thousand Protestants. It has been my privilege to go over that province again and again, from the east to the west, and from the south it stretches away to the North Pole. It is a difficult field. The reason we have only one Primary Union in Quebec is, that there is not another place outside of Montreal where we have more than five Sunday Schools together. Not even in Quebec City is it possible to get five Sunday Schools together. You can now understand why it is so difficult

to form Primary Unions in Quebec. There are two Unions now in New Brunswick. One of them I had the privilege of visiting last fall in St. Johns. It is a splendid Union, full of enthusiasm. We have none in Nova Scotia, but there are good prospects, for Miss Dickie is doing splendid work there in urging primary work. Away off to the far east, in Newfoundland, there is one. All of our Unions are doing fine work. I have had the privilege of visiting a good many of them.

We have one great point in mind, the principle of adaptation. It is hard to teach little folks. I sometimes say, "Anybody can teach a Bible class," but it is hard to get down alongside of the children. A while ago I had forty questions sent to me concerning my childhood. "What did you think?", "What did you do?", "How did you feel?", and so on, "when you were a child?" I read them over carefully. I reviewed the recollections of my childhood, and I wrote across the page, "I cannot remember anything about my child life concerning these questions." It was a revelation to me to think that it was so hard to remember my child life. We know how to approach people who are grown up, but I tell you it is hard to get down to the child. Therefore we are studying the children in our Primary Unions.

We have these three points in mind: to carry out the principle of adaptation, we must know first our lesson. We study it exegetically. We believe in getting the central point clearly in hand, and in giving the children that thought if possible, that it may be carried home. I have one criticism on a great deal of our teaching, and it is that it lacks definiteness. This comes through lack of adaptation. We should try to teach the lesson so as to call out a central, definite spiritual thought; we should have our illustrations bear on that, so that the message may be carried home to the hearts of the children.

Secondly, we are studying our scholars. We should know them. How do we study the child? What are the characteristics of the child? Do you ever feel discouraged? Why? It is because you have not been using the characteristics which God has given the child. Take curiosity; how much do you use curiosity in your class? I venture to say not one teacher out of twenty-five uses curiosity in anything like the degree he might. Suppose I was to take this blackboard here (making a start as though going to the blackboard, the audience watching). You watch me! No, I won't do it. I have been exciting your curiosity to see what I was going to put down. (Laughter and applause.) If you can do it with grown people, why not with boys and girls? I never step to the blackboard, and pick up a piece of chalk, but the children ask themselves, "What is he going to put down?" Did you fail last Sunday in your class? Was it not because you did not use curiosity?

We must study imagination. Let me illustrate the use of imagination. (Uses blackboard.) I said to the class not long ago, "Boys and girls, I will tell you a story: there is a pond, there is a stone, there is a boy; and he is fishing off that rock; there is a string; there are fishes; there are apple trees; there

are three tramps going along the road; they say to the boy, 'Here, go into that orchard and get us some apples!' The boy says, 'I won't steal.' They say, 'If you don't go we will throw you in the pond.' He says, 'No, I won't.' They took him and ducked him, but he would not steal. Never mind the rest of the story!" (Great laughter and applause.) A few days later I went into the home of one of those children, a little fellow four years old. He said to me, "Mr. Archibald, don't you want me to tell you the story you told us the other day?" I said "All right." So he told the story. Here is what he said. He had a little blackboard there. "Once upon a time there was a pond there (illustrating on the blackboard), and there was a stone there, and there was a boy sitting on that stone fishing, and there were three tramps here;" so he told me the story. I said to him, "What is that?" "Why, that is the pond, that is the water and that is the bottom; they ducked him away down to the bottom." (Laughter.) He had seen what I had not seen at all. I said, "What is that?" He said, "That is his fishing rod." (Laughter.) I had not made any fishing rod. He told me about the apples on the trees, what kind they were, and the sort of fish the boy had, and all those things; and I said, "If God has given the child imagination, I will use it; I don't care whether I can do it artistically or not, I will use my blackboard that way." So we are trying to get alongside our children and thus we are trying to teach them.

Another thing, when you talk to the children, if you have twenty minutes, take nineteen for the things they know, and the other minute for the things they do not know. I believe that is the proper way. Think about it! From the known to the unknown, is the principle of teaching. We must get down alongside the child. I feel that as I am able to get down I am becoming more fit for the Kingdom of Heaven. (Applause.) I was converted a few years ago; I don't mean in the ordinary sense, but in the sense which I have been trying to illustrate to you. It was in Scotland, where my wife and myself went on a visit. One day my wife said, "I want to go and make a visit to an old school girl friend, and I want you to stay here," so I had to stay. There was a little boy there about five years old, and I did not relish the thought of having him for a companion while she was away. So my wife went on her visit, and I was left with the boy. I turned to him and said, "Where is your mother?" He pointed upwards and said, "She is in the better land." Do you know, I felt mean and selfish to think I was not willing to spend an hour and a half with that boy. I said to myself, "I will try to get down alongside of that child," and I did. I told him stories. It got to be about five o'clock, and the little fellow looked up at me and said, "Are you going to stay all day?" I said, "Yes, I think so;" and then—it is hard to tell this story with these other Canadians here—he looked at my wife and said, "Is your mother going to stay too?" (Great laughter.) I surely had succeeded in getting down alongside of him that day. Dear friends, it seems to me that this is the way Jesus Christ did. I thank you for this great honor. (Great applause.)

## IN THE WEST.

MRS. W. J. SEMELROTH, OF MISSOURI.

*Mr. President and Friends:*—I have been wondering why the program committee sandwiched Canada between the South and the West. I thought perhaps the committee felt that Canada needed a little bolstering up, that perhaps she would feel more comfortable if she had her little sisters of the North and South on one side, and her big brother West on the other. (Laughter.) Or perhaps Canada really thinks she has annexed the United States, she has been planning to so long, and necessarily must be in the middle of things. (Laughter and applause.) Perhaps she might take in the North and the South; I don't know, but when she comes to her big brother West, it is a big undertaking. Why, do you know, when I enquired as to just what states I should include in my report, the parties did not agree; they could not tell just how much of the South and how much of the East belonged to the West, so it was a difficult task to know just where I was to begin my report.

You will agree with me, I think, on how very impossible it is to compare the work of the new and growing West with the work in the strong and well established North. It is like comparing the work of a child with the work of a grown man or woman. You know how much is expected of a boy who is large for his age. That is a good deal as it is with the West. You know we forget that this overgrown boy, who is large for his age, and has so many "growing pains," has not time to think about all these other things, and that is a great deal the way it is with the West; it is busy growing. The physical aspect of the West is just getting well established. They have a great many growing pains just now out there; but when they are a little better established, and get rid of some of them, we think perhaps they will be ready to forget themselves and their physical conditions, and will look out and be more ready to take hold of other things.

But let us look to see how they are fulfilling our expectations out in this great and growing West. For a moment let us glance at Ohio, and then journey on westward. They have there nineteen Primary Unions, the work of the state primary department in Ohio. The work of primary unions there is very closely allied to the state association. They are working together hand in hand. They are helping very materially in county work by urging the primary department in the primary sessions; and they are also helping financially, because these Primary Union teachers who are interested in union work are presenting the matter in their primary departments, and money is coming in and is being put into the state association work, so that we are glad to know the work in Ohio is doing so well.

We will now glance at Indiana, the Hoosier state, sometimes called "the state of Mr. Meigs" (laughter), represented today by six Primary Unions. For a long time, there was only one Union in that state, in Indianapolis, the stronghold of the

primary work in Indiana. These other Unions are not the outgrowth of any organized primary department in the state; they are not the result of special effort being made in the state in primary work; but Mr. Meigs, the State Superintendent, frankly states that his special effort has been put into other departments, awaiting awhile the state organization of primary work. But these primary teachers have been wide awake and anxious about their work. The second Primary Union in Indiana was the result of a free scholarship, conferred by the Evangel, on one of the summer schools. One of the teachers from Terre Haute went to Chicago to its summer school, and became so interested and inspired, that she started a Primary Union with the help of another student who went with her to Chicago, and was under Mrs. Crafts there. The second started a third, and so it has gone on until there are seven in the state today. Indiana has awakened to the fact that unless they have a strong primary department very soon behind these seven Unions, thus tying them to the Sunday School association, these Unions are going to begin to work on their own lines, and push the association instead of the association pushing them.

As to the state of Illinois, the summer work not only helped the work of Indiana, inspiring that state, but it has been a strong factor within its own state bounds through its organized primary department, which has existed for just three years. Chicago has been a strong center of the primary work in Illinois, until within these three years. The state Primary Department for two years has been working especially through its summer school; and that has been, as I have suggested, one of the strong factors in the work of reaching out and disseminating the Union ideas. It has helped more than any other one thing to gain for the Illinois teachers a strong Union center in every county of the state, thus reaching the ablest and most capable women in the different counties, and giving them valuable help in primary work. Mrs. Lamoreaux has written me that the teachers have come to the summer school from the largest and smallest cities, and have taken the inspiration back, and today Illinois has twenty-seven Unions, and is the banner state of the West.

Michigan for three years has been experimenting with its primary work. To-day they are well established, and are doing good work. Thirteen Unions are represented in Michigan; they are up to date, using normal methods, child study, and are trying in every way to get hold of the best workers in the different counties, and bring them forward and give them places of responsibility. The work is now, they feel, as the state Primary Superintendent said to me, on a stronger basis, although they are laboring under the same difficulty so many of our states have, namely unsalaried workers.

When we speak of Minnesota, we always think of the twin sisters, the St. Paul and Minneapolis Unions, as representing the work there. They have a strong state Primary Department, but there are difficulties in the way. Mrs. Hobart writes me

of two of these difficulties: one is that there are so many different lesson methods and lesson helps and courses of study used, that it is almost impossible for the teachers to unite in Union work because they do not feel the need of it so much, coming together for help in methods only. The other difficulty is the "demon of denominationalism," as Mrs. Hobart puts it. She says she knows it is the kind that goes out only by fasting and prayer, but go it must. We are so glad to know that these Unions have such a stronghold there, and are reaching out and helping in the state work!

Iowa has a new primary organization, formed just two years ago, but seven Primary Unions are the outgrowth of this organized work. They have a primary field worker who is also field worker of the state, and it gives her an opportunity of working hand in hand with the county, and of bringing her work into the very closest touch with the county and state association work.

As Mr. Black reported yesterday, the work in Missouri is a good deal like the tide going back and forth, but still steadily onward. They have a great difficulty there because I think we tried the plan of organization too soon for a state with such large distances, without a field worker to go out, without mother Unions to help. We are surmounting that difficulty by four Vice-presidents, who are trying in every possible way to take care of districts, with seven to fourteen or fifteen counties in each, the Primary Superintendents reaching out and helping in every possible way. As in Illinois, instead of having one Primary Union in each county as a strong center, we have in Missouri our four Primary Unions in one county and three in another. They are all well organized. I hope we may encourage them through a state worker, who may go out and visit them.

Kansas is a large state with thinly-settled, small towns. They have had an unsalaried worker for the people, as Mrs. Preuszner writes me, and have been very poor until recently. A great deal of the work has been preliminary, which can be organized later as in the eastern states, when they get money. Mrs. Preuszner has been able to visit only one-third of the counties, but she has reached individual teachers. Two Primary Unions represent the work in Kansas, but they are up to date, and are doing strong work in every way. Mrs. Preuszner says that as soon as they can get a little more money and can pay for a worker to go out and visit the counties, they can begin to organize; in the meantime all they can do is to reach out and help individual teachers.

Nebraska has no state Primary Department, but has two Unions. The teachers are being reached through the columns of a monthly paper, which is devoted to primary work. Lincoln has been a stronghold of primary work for years. Omaha was organized at the Trans-Mississippi congress from the help received at that time.

South Dakota borrowed a light from Minnesota. It was carried by a woman, a Congregational minister's wife, whom

the Lord sent from Minnesota into South Dakota. She had given to her, of little bodily strength, a very earnest helper, who took hold of the work. This faithful worker the Lord took home to himself, and she prays that a worker will soon be raised up. She finds a difficulty in jealousies among the denominations, each one thinking the Primary Union belongs to it. There is no Union at her home.

Normal work, child study, missions, and temperance, have been made the special work in the Colorado Unions. They have reached out, and have done a grand work throughout the state. Colorado presents peculiar difficulties, because the population is largely transient. They come there for pleasure or for health, and there is not a permanency to the work. Traveling is expensive, and there is little money. Mrs. Walker has given her time and strength freely, and would go over all the state if she only had money for her traveling expenses. A further difficulty there is the lack of sympathy among the superintendents, who do not appreciate the grand work she is doing.

Utah presents peculiar difficulties. The Chicago Summer School deserves mention here: Mrs. Shepherd was so helped in the Summer School that she went home, and organized the Salt Lake City Union. She says, "If we could only organize the Mormon teachers, Utah would outrank all other states in its proportion of Unions." She represents the Junior Christian Endeavor, and has to be careful in speaking upon religious subjects at all, or in mentioning anything of the kind. The Mormons receive her cordially, but she says she can go just so far and no further. She says their Union is doing a good work; they have printed programs and do regular teacher-training work, but she thinks the best work this body of teachers is doing today is in standing firm and showing by their sweet Christian lives the power of the truth. The example of their lives is the great lesson they are giving the Mormon teachers.

If I should give you a message from the Southern California department (there is no organized Primary work in Northern California), I know I would voice their heartiest feelings in these words, "There was a woman sent from God, and her name was Alice Jacobs." The dear Lord sent Miss Jacobs out to California for rest and health. By His blessing she became a great blessing to them. She organized the Los Angeles Union, and the work has gone on until today they have three Primary Unions, and the primary teachers are doing an earnest work for the Master.

Oregon has three organized Unions. We have not had special communication with them, and I believe they have no representative here.

I had a beautiful letter from the Washington worker, Miss Robertson; she said, "I wish I could be with you; won't you ask them to come out to Washington to us? We are so dependent upon ourselves; there are eastern people here but very few primary workers; the Cascades divide our state into two parts,

and the traveling expenses make it almost impossible to get our teachers together for any special gathering; we have to depend almost entirely upon our literature." There are two Unions in Washington.

Friends, I am afraid this report has not been interesting, but I thought I must occupy a moment to give you these messages which had been sent to me by those who asked me to say a word for them; and now I know that you will unite with us in praying that God's blessing for the next three years will dwell very richly upon the great West; and that those dear workers, whose difficulties we can hardly appreciate, may find their tasks easier. (Loud applause.)

THE PRESIDENT: I regret to say that Mrs. Barnes who was to have addressed you on "Grading the Primary Class," is suffering from a severe cold. I now have the pleasure of introducing to you Miss Tillman who will sing a solo.

The Miss Tillman who appeared upon the platform, to the astonishment of the convention was a charming little miss, who sang in a sweet voice. As she bowed at the completion of her song, the genial President of the Convention picked her up and kissed her to the great delight of the audience.

THE PRESIDENT: She is only Charlie Tillman's daughter, that's all! (Which was a great deal, the Convention bursting into applause).

## TRAINING THE PRIMARY CLASS TEACHER.

MRS. MARY FOSTER BRYNER, OF ILLINOIS.

*Mr. President and Delegates:*—Naturally this topic suggests:—

1. The need of training.
2. The opportunities for training.
3. Some methods of training one's self.
4. Some results of training.

What is the need? But a small proportion of the primary teachers received special training for their work before the department was thrust upon them, but finding themselves in charge of a class, many have used every endeavor to improve, and are now willing to suggest to others those things which have proved needful to them.

While entertained a few weeks ago in one of the suburban homes of Tennessee, an invitation to visit the poultry yard was accepted. Imagine my surprise to find the chickens perfectly graded and classified, with separate rooms in one large house for each class, similar in many respects, but with distinctive features, suited to each. Under the care of the mother hen, the little chicks had an entirely separate department, and the preparation of their food was altogether different in quality and quantity. There was one room containing many bins and racks to allow variety in preparation of food; bran,

chopped feed, whole corn, charcoal, pounded shells, sand, salt, lime, cornmeal, etc., to be given in certain studied proportions.

The morning I was to leave, twenty-one chicks were taken from the two nests where they were hatched and put into a separate brooder, especially prepared for them. My surprise increased when I was told they must not be fed until the next day, as that would be injurious to such little chicks. I thought, "Is it possible that such careful study is given to the treatment of chickens one day old which can influence their future welfare?" How can we account for all this studied care? Less than two years had passed since the owner had begun to train himself in the cultivation of chickens, but if you are allowed entrance to one special room in his home you will learn the secret. Poultry journals and magazines abound; also books and papers on raising chickens—and would you believe it?—actually perfect records of the endeavors of each hen are kept, and each egg was properly marked with the name of its class and date of production, while the combined efforts of each grade were noted. Did it pay? While the ordinary fresh eggs were selling in that town for 12 cents a dozen, it was impossible to fill the orders for these graded and classified eggs at 10 cents apiece!

It pleased me to notice that the wife of this good man was an earnest Sunday School teacher, and used somewhat similar methods in preparation for the work of her primary Sunday School department, though the children were not so well classified nor graded, and scarcely such perfect records were kept of their doings. However, she had collected books and papers on Sunday School teaching and had set apart a portion of her desk for clippings relating to her work. In a cabinet she had gathered many things to make her teaching more impressive and to give it variety. While her husband furnished sand for the chickens to scratch in, she used it on a sand table. He gave his chickens black charcoal; she used a blackboard. He found lime helpful for his chickens; she found that chalk agreed best with children.

Would you learn the secret? She identified herself with the Primary Union of her town, that she might receive help from the suggestions and experiences of others. If it pays to train one's self in the raising of chickens, whose lives at best are but two or three years, shall we give less heed to the training necessary to lead immortal souls in the way of eternal life?

"Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth." If there be first a willing mind the Lord can prepare you as He did Isaiah, and touch your lips with a coal from off His altar.

After listening to the presentation of a few lessons, teachers have said: "This is the first time I ever heard any one else teach a primary lesson, and it has helped me so much and given me new ideas. I never knew before just how other people were teaching little children."

There was a time when the primary teacher would say she found almost nothing in the ordinary teachers' meeting or Sunday School Convention to help her in her work, but what changes have occurred within a few years! We can only mention a few of the many opportunities, which are constantly increasing. A few years ago there was no place on the Convention program for special primary work, but now no program is complete in any Convention without some consideration of the Primary Department, and a discussion of the most helpful methods of teaching children.

Every denomination publishes its special primary quarterly, with a few pages of helpful general suggestions, in addition to the lesson comments. You may derive many short, practical hints from the reading of these pages, so do not overlook them. Journals like the Sunday School Times, Evangel, and Bulletin are full of excellent suggestions for all.

In some schools there is opportunity for joining a normal drawing class, or you may become an assistant in the Primary Department, and learn from its Superintendent and her experience those things which will help you to become an independent teacher.

In many cities you may now attend the regular sessions of the Primary Union and its occasional institutes. These have developed so many teachers, but, if you would receive the greatest benefit, do not refuse the opportunity of presenting the lesson yourself, when your turn comes, for the effort will cause you to grow. Colts make some breaks before they are fully trained for most efficient service. If you feel that you are already a successful and competent teacher, still identify yourself with the Union, that you may help with your suggestions those who are endeavoring to improve their work, but don't know how.

Visit other Sunday Schools as often as possible, and notice helps or hindrances to the work. Occasionally visit a secular school or kindergarten and watch the methods. Adapt any good suggestions from any source. Attend state, county or district Conventions when possible.

In the small and scattered districts, where opportunities are limited, you can be greatly helped by the study of such books as Black's "Practical Primary Plans," DuBois's "Point of Contact," Hewey's "Picture Work," Sindall's "Eye Teaching in the Sunday School," and any book on "Child Study." Experience gives the best training.

Above all, use every endeavor to spend a week or ten days at one of the summer schools for primary Sunday School teachers. Six years ago there was but one, this summer there will be half a dozen. Each year the opportunities for training increase. In 1891 there were but forty Primary Unions, now there are 300. According to your opportunity, may you some day hear the Master's voice, saying: "She hath done what she could. Well done, good and faithful servant; enter thou into the joy of thy Lord."

As to some methods of training yourself—First, “Become as a little child,” until you are able to speak simply as a child, to understand as a child, and to think as a child. Have some plan, and stick to it until you find a better one. Perhaps one or two suggestions will help some of you: Begin early, giving the Word of God time to grow and to gather illustrations, using only your Bible for the first part of your work.

Take a slip of paper, and as you read on from the last lesson, note who are mentioned in the new lesson, then where its place is, and if not in the same place as the last, look up the reasons for the change. Observe also when the events take place, and how long since the last lesson. If there are parallel accounts of the same events, read those also, to fix more firmly the details in your mind. Now, study carefully what special truths are taught, and in selecting from all, the one most helpful to your class; write in a few words why you have chosen it, then begin to plan how to make it plain, and your lesson will grow.

After this you may look at your lesson helps, and often will be surprised that the truth suggested is the one of your choice. You may find some better plan of presenting it, but your teachings will be stronger because you selected the truth yourself. Once more:

Collect all you can of fact from golden text, title or scripture lesson.

Study all this gathered material.

Select the portion most helpful to your children.

Adapt it to their needs and understanding.

Review your work at home to see if it really accomplished what you desired.

Frequently study the Great Teacher, as He used the simplest illustrations of salt, leaven, seed, birds, flowers, light, water, or good shepherd. Would that some child might say of us as Nicodemus did of Christ: “We know thou art a teacher come from God.”

In summing up the results of your training, you will work with heart, head and hands, and every lesson will be prepared with a purpose, plan and point. You will carry a general thought through the lessons of the quarter or the year. You will always look for a point of contact. You will lead a child from the known to the unknown. You will make prominent the special truth you have selected. You will adapt songs and other general exercises to strengthening the impression of this truth. You will so teach that the child may adapt the truth to himself. You will show him some way to live this truth. You will lead souls to Christ and help them to grow in grace, nurture and admonition of the Lord.

God speed the day when every teacher may heed the message spoken to John the Baptist: “Thou shalt go before the face of the Lord to prepare His ways, to give knowledge of salvation, to give light to them that sit in darkness and to guide the feet into the way of peace.”

While you listen, "Thine ears shall hear a word behind thee saying: 'This is the way; walk ye in it: Be filled with the Spirit of Truth, who will teach you all things and bring all things to your remembrance.'"

Dear fellow workers,

"The bread that comes from heaven needs finest breaking.

Remember this:

All ye who offer for the children's taking,

Nor give amiss.

The desert manna, like the coriander

With honey taste,

Was gathered at the word of the Commander

With cautious haste.

'A small rounding thing,' and not in loaves for eating,

The manna fell.

Each day the wondrous miracle repeating,

As records tell.

\* \* \*

"So make it small, the bread of God, life-giving

The child is small.

Unskilled in all the strange, great art of living

That baffles all.

Be mindful of the little ones and feed them

With living bread;

But break it for them as you gently lead them

To Christ, the Head

With skill and pains and loving forethought tender

Provide the fare;

Remember that their powers at best are slender

For whom you care.

\* \* \*

"Young souls immortal claim your constant tending;

To these be true,

Be sure to give the bread from heaven descending—

Naught else will do.

Mix not with earthly things that cause distraction

The bread divine:

The word itself has infinite attraction,

Yet—break it fine,

Nor let them lose for any selfish reason

The measure due.

Remember, for their portion, in due reason

They look to you." (Great applause.)

"Rescue the Perishing" was sung.

## THE CO-OPERATION OF PARENTS.

MISS ANNIE S. HARLOW OF PENNSYLVANIA.

*Mr. President and Fellow Workers:*—There are in all our primary classes many children who are there, not because their parents insist upon their coming, but simply because the children themselves like to come. This "like to come" is a very slender thread, but it will bear a great deal of strain without breaking. It will hold a child in his class week after week, in spite of the suggestion on the part of parents that the distance is too great, the day is too hot, or too cold, or too stormy. It even stands the strain of an invitation of the parents to spend the Sabbath day in the parks. But as the child grows older, this thread is likely to become weaker, because of its constant rubbing against the example and against the indifference of the non-church going and non-Sunday School going parents; and it may be the same example of the older brothers and sisters. This being true, it behooves us as primary teachers to strengthen these threads while the child is still young, and the hearts of the parents are most sensitive to his care, and most watchful and most tender in their sympathy and anxiety for the child. Nor ought we as primary teachers to lose this peculiar tenderness that crowns fatherhood and motherhood with their new born child. I believe we may do this largely through the influence of the cradle roll, and by the "cradle roll" I mean that class in the school who are too young to be actually present, but who belong under the shepherding care of the school by reason of their enrollment. They are simply under the care of the school. We started such a roll two years ago last month, by sending home with each child a little circular letter, telling what the cradle roll meant and inviting any children who were under Sunday School age to become members of such a roll. The next Sunday the names began to come in, and were placed in a little cradle we have, and among the names we found that of a child who was at that very hour just nine hours old; and when the recognition card was sent home it read (having given the name of the Sunday School), "This is to certify that Eva Nay Gathmann entered the cradle roll when nine hours old." When she gets to be a woman, and is engaged in the Sunday School work, as of course she will be, it may be an interesting thing to her to know that she belonged to a Sunday School when she was only nine hours old. Since that time we have received many names through the postoffice. We were most interested in this one; it began, "2205 Christian Street. 12:05 p. m. Emily Ruth arrived at 12; please enroll her." (Applause.) We send this kind of recognition card. You all know the picture of the Madonna and the Child; they are very inexpensive and very beautiful in themselves, and a picture means a great deal to that child to whom it belongs; and when it is hung upon a wall of a room and the child is old enough to say, "That is my picture!" every mother in the

neighborhood sees it, and the mother who is herself delighted is thus brought in touch with the school and is drawn, as is the father, into closer relationship with it. There are now published what were not to be had a few years ago, cards to be used in the cradle roll. There is a very pretty card to be sent to the parents, telling the purpose of the cradle roll, and inviting the child to belong, and a promise to pray for and to watch over the child; and this card being enclosed, the parents have an opportunity to send back the name, the address, the birthday, with the parents' own name, and whether they are members of the church or not. I have here a very pretty birthday card. On Easter Sunday, I noticed a little girl coming down the aisle. She was like a sunbeam coming in, and she fairly glided down the aisle and said, "O, I have such a lovely Easter offering today!" I said, "What is it, my dear?" "O, a baby in my house for the cradle roll!"

Do you think the homes are indifferent? Not by any means. Many people in the past two years have come into our church, because they were first interested through the children on the cradle roll. I was much interested some time ago to have a little boy come one Sunday and say, "I have a baby at our house!" And when I said, "Have you brought him for the cradle roll?" he made answer, "He hasn't any name." I heard after that the boy went to his mother and said, "Mother, can't we give the baby's name for the cradle roll?" She said, "He hasn't any." And the little boy said, "Why not?" "Because I haven't any good enough." And he said, "I know five nice names." The mother said, "What are they?" "Genesis, Exodus, Leviticus, Numbers, Deuteronomy." (Great laughter.)—away through the minor prophets. Whereupon the four-year old brother said, "I would like to call him 'Deuteronomy,'" and Deuteronomy ended it, and that was the child's name for that family. This is told simply to show how the homes are interested, and are being drawn by this little thread that may seem to be so slender.

Our greatest number of deaths always occur among the tiny children, and out of our membership of 253 babies in the last two years we have lost 13; and when the children come into Sunday School and throw into the little cradle a flower, then every child knows that some little bud of earth has gone to blossom in the heavenly garden; and as the cradle roll is always remembered in prayer, of course this particular family with its sorrow is remembered, while we rejoice in the beautiful home to which the little one has gone. I went on Monday morning to the home where the child died on Saturday. The mother opened the Bible and said, "There is the flower you had in the cradle yesterday; what did you say?" And then she said, "Don't you remember that I carried the little girl to the Sunday School in her long white dress the day you read her name, and don't you remember you held her up in your arms and said, 'This is one of our cradle roll members, may God bless her!' and as she lay in my arms dying I remembered that you said, 'May God bless her.'" Belonging to the cradle roll

very likely never affected the child, but what say you about that home? Wasn't there a wide open door to enter in behalf of Him who said "Suffer the little children"? Follow this up, and see how wide open it opens many a door, and how strong a thread there comes binding that home to the school, and you will feel as I do that it is a wonderful thing.

I met a lady in the western part of our city three or four weeks ago, a stranger, a Bible reader, and she said, "I go down into your district of the city and read the Bible, and in every home where I find a baby on the cradle roll I have an entrance." She said. "I have looked at your cards over and over again; I have been shown all the letters you have sent."

I would like to say to you that the home is kept in touch with the school, and the school with the home, by sending to these babies on their birthday a birthday card, and then they may also receive an invitation in the early part of the year to the anniversary of the school; in the summer time to its picnic; in October to its home-gathering; and in December to its Christmas entertainment. Not that that invitation means so much to the baby, but it means so much to the home. I remember the last time we had a picnic, how the big girls said, "The baby cannot come, but can't I come and stand for the baby?" Do these threads hold? They are slight threads, but to my knowledge they bind the home, and we trust they will not be easily broken.

In every home where there is a young child there is likely to be a mother kept at home, and I when I can induce that mother to promise to study the lesson one half hour during the week, and so become a member of the home department, that thread has been doubled and twisted and waxed, and it will not easily break. By the way, I would like to say that we use the Junior Quarterlies for such mothers. We use Mrs. Kennedy's. I had a mother say to me, "Every time that I sit down to rock the baby I take the Quarterly, and I go over those verses; I sing the hymns to the baby that I find in the quarterlies; I never take up the bible, it would be too heavy to handle while rocking the baby, and I am so glad that I belong to the home department of the school."

There is a field so wide for us that we scarcely know how to enter it through this line, and the cords that bind the home to the school will be infinitely strengthened when we make use of this work. The oftener the home is touched, the stronger that tie becomes; and while there is nothing like the teachers' personal presence in the home, there are many little things that tend to help bind the school and the home.

The birthday letter, old as the hills, but losing nothing through its age, that letter shows that you are sending it to that child and to nobody else, the letter applies to him, it shows you know him, you know who his father is, you know the mother—the woman behind me suggested this—such a letter as I wrote to a boy a while ago, "Please tell me how are Dewey and Schley?"—two chickens the boy kept in the cellar; such a letter shows you know him, and makes a strong entrance for you,

and binds the home and secures the cooperation of the home.

We have found another thing that has worked great good with us, and that has been the quarterly reports. You perhaps have been using them for a long while; if you have not I will recommend them. Ours reads like this: "Dear Mrs. Blank (of course giving the name) John was present during the quarter beginning January 1 and ending March 31, so many Sundays; so many Sundays he brought an offering; so many Sundays he repeated the golden text. His conduct was satisfactory or unsatisfactory; he is or he is not entitled to a badge." To obtain a badge the child must be present every Sunday during the quarter but two, and he must have his golden text, and he must bring his offering. We had hardly started in this work, when one Sunday a mother came and said, "My little girl is sick; she has the mumps; she would go to Sunday School poorly as she feels if it were not for exposing the other children; will you please let me say the golden text for her? And here is the offering." (Laughter.) From that day to this there is scarcely a Sunday goes by that some mother does not come and say, "Please can I say the golden text?"—new business for some mothers! O, the strength of the tie!

I will refer to the badge, for it has been a great help to us. The first that the child can receive has the name of the school and the department, and the second quarter he can receive one star, the third two stars, the fourth three stars. Another year I can change the color and so on. It was supposed the child would wear his last badge, but coming into the Sunday School last Sunday I saw three children with badges strung away across, and everywhere the child went was the name of his school, and I say the feeling of honor for his school (Hear! Hear!); and we say to the parents that they should help them by looking out that we make no mistakes in this matter. Thus the home is cooperating with the school.

I realize that my time is about gone, and I will just mention one or two other things. We set apart one day in the Sunday School for the parents, and invite them to come, one day in a quarter. We set apart one day in the fall and call it the "Home Gathering Day," and invite the parents to come, and we make some provision for them. We have "The Promoting Day," when the children have their services in the church, and the parents come to see their children receive honors from the platform. It makes the home interested in the school when the church honors the child, and the homes are touched. Last graduation day a woman said to me, "My husband has not crossed the threshold of a church since I married him, but he was in a front seat in the gallery today." Another woman said, "My husband has not been to church for twenty years;" he was there on that day in response to the invitation to see honors conferred on the child. It makes a strong tie between the home and the school when the church honors the child.

I need not speak of mothers' meetings; we have talked of them before, and many things, many lessons, many repetitions;

and so it is many things, all things to all men, that we might by all means win some, by getting the homes to cooperate, and so multiply beyond estimation the power of the school. (Great applause.)

### QUESTIONS AND ANSWERS.

MISS BERTHA F. VELLA, MASSACHUSETTS.

*Mr. President and Fellow Workers:*—You will recall when we attended the International Convention held in St. Louis, some of us had the privilege of visiting the World's Fair on our return. While I was in Chicago, I heard that two little waifs stood one day near one of the main entrances to the World's Fair, and with startled eyes, and small mouths opened wide, with wonder watched the surging crowds. They were hand in hand, little slim dirty hands; and every feature bespoke want and misery; the bleak autumn winds swept down the street and seemed to chill the shivering children as they stood there all desolate, among that great hurrying happy throng. A big policeman noticed them, and asked what they wanted there. The elder one raised his large pleasing eyes to him, and said, "A boy told us that this is the great White City, and we want to go in." "Why do you want to go in?" he asked. The boy looked down at his little four-year-old sister and said, "You tell 'im." "No," she said, "Jimmie, you tell!" Jimmie would not tell, so the little girl rubbed her hands together nervously and then said, "O, sir, ma is dead, and just before she went away she said she was going to the great White City, and Jimmie and I must come there, too; and we were told that this is the great White City, and we want to go in." Then with a pitying heart, the kind policeman told them of that far-off city where their mother had gone; and as he saw the look of hopeless despair spread over the little faces, he turned to brush away a tear that stole down his bronzed cheek, and softly said, "Yes, children, you may go in." As the wondering children passed through the gates into the great fair, he slipped a shining quarter into the hand of the boy-waif, and with bowed head turned and walked away. You and I know that those children did not find their mother in that material white city, but it seems to me, friends, that this little incident brings our mission right before us, and that is that we want as quickly and as well as we can to gather in all the little waifs and teach them the way to the Great White City. And we know, too, that there are thousands of mothers all over this land just as anxious that their children shall be led in the right way as that mother was.

I am sure, as we have sat here this afternoon considering matters of work, a great many questions have come into our minds. I will stop a moment to say that while we are considering our methods of work, the way to lead these children so they will understand, we must not forget that beyond methods is the great question of influence; and as we think of

that, let us remember that children begin at an early age to observe discriminately. A pastor in our state illustrated this the other day by one brief incident I wish to give you. He said at a prayer meeting he asked all who had been baptized to rise; and among those who rose was a mother who had come into the meeting with her little girl; and as the mother stood upon her feet the little girl pulled at her skirts; the mother looked down and said, "Why are you pulling at my skirts?" The answer was "Because you were never baptized." "Yes, I was," said the mother; "when I was a little girl about your age." The little girl looked very thoughtful and said, "Well, mamma, it never took." (Great laughter.) I just give you these two illustrations to show, first, the dignity of our mission; and, secondly, that influence goes further than anything else.

We might start here and ask many questions and consult in regard to our work, but I am as well aware as you are that our time has gone, and I do not wish to trespass upon the patience of the audience. The International Primary Union committee has suggested that we take our questions and answers in our Primary Union meeting tomorrow, and if that is the wish of the Convention I will be perfectly willing to continue the work then, and answer your questions that you may bring in as best I can. (Applause.)

JOHN FARSON (Illinois): Mr. President, I move, sir, that this Convention tender a hearty vote of thanks to these consecrated primary workers for the great work they are doing, and for the comprehensive and beautiful presentation they have made of their work to this Convention. It gives me great pleasure, sir, to make this motion.

S. H. ATWATER (Colorado): I rise, sir, to second the motion of the gentleman from Illinois.

THE PRESIDENT: I am sure we all agree that this has been the most delightful part of this Convention. (Applause.) The chair is very happy to entertain the motion of the gentleman from Illinois. All in favor of it will please rise! (The audience rose *en masse*.)

MR. JACOBS: We shall publish a verbatim report of this Convention including the proceedings of some of the outside meetings. You know the character of the report. The reports will cost you fifty cents apiece. Do you say, "That is more than we paid for the last one?" It is more, but we lost \$150 because we sold them to you for less than they cost us, and we lost \$300 on the report of the London Convention because my brother was sick, and I undertook to do another man's work and did not quite understand how to do it. Please canvass your delegations, and ascertain how many of the reports you will want. We shall receive your orders for the reports tomorrow, and you will get them as soon as they can be printed, and there will not be very much delay. The reporter who is reporting this Convention is thoroughly competent, and the work will be attended to with dispatch. Let me say now that we have concluded to abandon the Sunday afternoon and

evening meetings in this hall in order that our speakers may go elsewhere, and thus address more people than can be accommodated here.

THE PRESIDENT: The time has come to close this session. I hope that the primary teachers of Atlanta have been here this afternoon, this program has been so inspiring. If our public school teachers have been here, I am sure what they have heard will be of great benefit to them.

The Doxology was sung.

The Benediction was pronounced by Rev. Dr. Julius E. Grammer, D. D., of Maryland.

### THIRD DAY—EVENING SESSION.

---

An inspiring song service was conducted by Mr. B. C. Davis, assisted by the large chorus and orchestra.

"Throw Out the Life Line" was especially enjoyed, stanzas being sung by the chorus, the main floor, the first balcony and the second balcony. The colored people sang one stanza and the chorus, and there were calls for the genial President of the Convention to exhibit his vocal powers, but he answered with a smile and introduced Rev. Dr. Rhodes, who offered prayer.

Mr. Sam Burbank of Atlanta sang "Come Unto Me."

The President introduced A. T. Robertson, D. D., of Kentucky:

#### THE BIBLE—THE MODERN VIEW OF IT.

A. T. ROBERTSON, D. D., KENTUCKY.

"In many parts and many portions," the Bible was a long time coming. From Moses to Malachi, over a thousand years, God spoke by the prophets. The period of cessation of the prophetic spirit, when the people lamented that there was no prophet in Israel, a period of study and reflection that ended in undue emphasis of the letter of the law, the telling of parts of the Bible used as a club to hit each other's heads, then the voice of John the Baptist, Elias that was to come, echoed across the centuries, and caught up the refrain of Malachi. A live, sure enough prophet was again down in the wilderness. God was again talking to men. Everybody went down to see the sight. The prophecies in the Rabbinical seminary at Jerusalem, who split hairs over what God did and did not say, went down to hear a man who spoke what God was saying. The spirit of God was once more moving upon the waters. The new covenant that Jeremiah told of was being ratified with men. From the banks of the Jordan to the Isle of Patmos

is the most important section of human history. When the voice of prophecy again ceased, the world was enriched with the greatest literature of the ages, with the foremost life of all time, with a new epoch in the race. God had in these days spoken by his Son. The two covenants supplemented each other, and were knit together in the Son of God, the Carpenter of Nazareth. That is the old view of the Bible—the view of the Book of Hebrews—and the modern view also. For with all the microscopic criticism of modern times, the central facts of Scriptural history remain untouched. The Bible is the unfolding of God's redemptive love in His Son. The Biblical facts have not changed since wrought and written. The Scriptural ideals and precepts still challenge the world's admiration and effort. The very words of Scripture have been preserved with marvelous accuracy through centuries of use and abuse. We can still listen to the sacred lyrics of the Shepherd of Bethlehem. The mind of Jesus still dominates with increasing power the great intellects of the world.

Opinions concerning the Bible change in minor details with every generation. The Book has created most of the libraries of the Christian world. Theology is a changing science in its expression. Each age gets a different angle of vision, and adds a little to our knowledge of the Lord of all. The knowledge of Jesus is still the most excellent of the sciences. Our own time is a transition day, after a generation of severe analytical research. The spirit of investigation has somewhat rudely seized upon the Scriptures, and laid them upon the dissecting table. The operators have not always had a reverential spirit, and some of the doctors have gleefully held up a supposed defect to the admiration of men. But not all the doctors have possessed the spirit of irreverence. Many have done their work on their knees. We are still threshing the old straw of destructive criticism here. But in Germany a constructive spirit has appeared that is seeking to reconstruct what has been rudely jarred. Not all men will hereafter look at the Scriptures precisely as in former times. But many will, and most men will come in time to get a better view in some respects, as we emerge from the critical processes of modern investigation. In the midst of all this, the Sunday School has played a very important part as a conserving force. The hearts of the people have been held to the old Book. More knowledge of the Bible has been its own best safeguard.

Some things we have gained by the modern view of the Bible. There are losses, doubtless, also. We hear more of them, less of the good. By the "Modern View of the Bible," I mean, in a large comprehensive sense, not the technical view of the destructive school of criticism. Take the general view of the educated world; now, the religious world, in sooth, the Sunday School world. This is the modern view of the Bible I wish to discuss.

We have a better *historical perspective*. We can understand our Sunday School lessons better. Few teachers now content themselves with merely studying the verses assigned as a les-

son. One seeks to get a running start and a comprehensive view. The modern Sunday School pupil will smile at the teacher who merely asks question out of a help, and who is lost if a question is sprung outside of the lesson. Each book is studied as a whole. The time, place and specific object in the writer's mind are sought. The historical setting looms into clearer outline by reason of modern historical research. The great scholars have fought over every inch of the ground from Genesis to Revelation. The doctors do not yet agree on all parts and never will, but the people have a new interest in the Bible from all this stir. The dust has been blown off the Book, and folks have gone to reading it. The pictures in it have become clearer. From the mirage of the distant past, the Bible worthies have drawn closer to us. Abraham, Moses, David, Elijah, Jeremiah, John the Baptist, Paul, James, John, Peter, stand out in bolder lines. They seem more like friends and acquaintances. The *Bible itself* is becoming plainer to us all. Much of it is hard from the nature of the case. Some of it has been covered up by dry comment. The old woman liked *Commentaries* because the Bible "threw so much light on them." A little girl, on reading a copy of the Bible University version of the New Testament said it did not read like the Bible. She understood this. The "dim religious light" has been turned off, and the electric light turned on. The change has hurt some weak eyes, and some poor sermons that had little connection with the Scriptures. But the Scriptures themselves have taken a fresh hold upon the hearts of men. The  *freshest book* in the world is the Bible. It is a revelation in any man's life when first he really begins to understand it. The Bible created a sensation in Josiah's time when the prophets read it. Jesus' exposition of the Old Testament set all Judea by the ears. It was the newest thing of the time. The preachers of the day stood between the Bible and the people. Ofttimes people fail to see the Bible because of the sermon. Many a preacher and teacher would have a *mental chill* if he really apprehended the Scriptures. His whole intellectual machinery would receive a jar. Truth is the most uncomfortable thing in the world sometimes. But the Bible can stand light, because it is light. The age of *dogmatism* came before the modern age of scholarship. But we can shake up creeds and go back to the Scriptures. The Bible now is not treated like a basket of chips. Preachers don't take texts from sayings of Satan, however the sermon may be. Verses are not so often woven together like a string of beads. "Judas went and hanged himself; go thou and do likewise."

(b) It is easier because of the clearer historical perspective, to see the *universal in the incidental*, the eternal principle in the specific example. The Bible is not a story book of bad, bad boys, and good, good girls. Nor do the good boys in it all die young. It is the *most straightforward* of books, and paints the wart on the nose, if it is there. Blind following of Biblical example will lead into many a pitfall. Dr. Whitsett says that *literalism* is the meanest thing in the world. Liter-

alism crucified Jesus, and beheaded Paul. Literalism puts a veil over the heart whenever Moses is read. *Blind exegetes* see no proportion in truth, and no difference in Scriptural example. Of *two blind men* in Cincinnati, one lived there and told me he "was showing the other the town." Many a teacher has perfunctorily pointed out what he did not see. No wonder the pupils stick pins in one another. *Peter* gave a noble example when stood before the *Sanhedrin* and refused to be silent at their behest, but proclaimed the God-given right of freedom of speech. But he presented a poor spectacle up at *Antioch* when some of the Judaizers from Jerusalem scored him so that he went back on his former position in the Jerusalem conference, and compromised the whole question of Gentile liberty from the ceremonial law. Paul here accused him of hypocrisy for the moment. Paul prayed that the Philippians might distinguish between things that differ. This is a rare gift, but it is made easier by the new light thrown on the Scriptures. Common sense is needed in Scriptural study, else cranks. Learning can be acquired, but the school of *common sense* is one with not so many graduates. We have the *example of Jesus* turning from water to the water of life, the loaves and fishes to the bread that came down from heaven. The Bible is the *book of all time*, because it was the book of that time. It is eternal, because it took root in the life of the people at the time. It is not a moral essay, a sermon merely, a philosophical treatise or scientific discussion. It is not suspended in mid-air. It throbs with life. The Spirit of God is in it. It came *from God*, and through the *alchemy of human hearts*. This is not a new secret of our time. It is simply possible now to see it better. One can be spiritual without spiritualizing. The Bible has often retained its hold on men in spite of exposition of it.

There is coming to be due emphasis on both *doctrine and ethics*. Doctrine is the *basis* of ethics. Salvation is by faith, not by works. But false doctrine leads to loose living. The *middle ages* came from errors of doctrine. Errors of living crowded in. The *Reformation* was a battle of doctrine. Necessarily the emphasis was chiefly there. Creed came before conduct. The *succeeding* age was one of dogmatism, with the reaction towards laxity of living against Puritanical severity. We are coming to have saner views about ethics. We are looking on conduct as the *form of creed*, as the outgrowth of creed. The world is listening not to the professional holiness man who blows his trumpet on the housetops, nor to the man who says, "do as I say, not as I do," and divorces morality from religion; but to the man who tries to practice what he preaches. The *Sunday School teacher* who teaches a beautiful lesson on Sunday, and slips into the saloon on Monday has no power with his class on Monday or Sunday. The minute study of the Bible, rather than dogmatic creeds, has shown that there is *no ocean* between the redemptive grace of God and the responding spiritual life. The sixth chapter of Romans comes immediately after the fifth. The ethical duties of Romans (12) are based on the great doctrines in chapter 11.

But the main gain from modern historical study comes in a clearer *portrait of Jesus*. The *attacks* against the Bible have brushed away the cobwebs of men about the Bible. It had become *hard to see Jesus*, because it was hard to get at the Bible. Abraham had longed to see Christ's day, and saw it from afar with joy. *Isaiah* welcomed the feet of those who stood on the mountain tops to hail his appearance. But when Jesus came to His own, they knew Him not. He was not what they had pictured Him to be, and they would have none of Him. The Gentiles came, but the disciples hesitated. "We would see Jesus," has been the cry of the world since. The *painters* have seen in him a pale, unearthly sentimentalist. Some have caught a true view of one aspect of His life, the view of the sorrowing, suffering Christ. Few have gone with Him through the stormy life in Galilee and Jerusalem. By degrees we are coming to get *fuller glimpses* of the earthly life of Jesus, to see Him in the synagogue at Capernaun, driving away the supercritical crowds, as well as at the tomb of Lazarus weeping with Mary and Martha; in the temple, repelling the onslaught of His enemies and denouncing them with terrible woes, as well as in the *upper room* comforting the disciples over His departure; stilling the storm on Galilee as well as weary for water by *Jacob's well*; spending whole nights wrestling in *prayer* as well as with Moses and Elias in *glory*; battling with Satan in the *wilderness*, and breaking the *bonds of death* in the tomb. Already *Tissot* is breaking away from the purely sentimental conception of Jesus in his paintings. The painter of the *future* will have no less reverence, but more knowledge. The *preacher of the future* will be able to recognize Jesus in the morning dawn and say: "It is the Lord." If Jesus appeared *among us now*, would we know Him? "Whom not having seen we love." Yes, but we can see Him with the mind's eye, and the eyes of the heart. The *most insistent figure* in modern times is Jesus. He challenges the eye of the world. He is drawing all men unto Him. The *Pharisees and Sadducees* thought to remove Him from view by death, and, lo, He rose to fill the whole horizon of the world. They have *hurled books* at Him since, and well-nigh buried Him in debris; but He has a second resurrection before the gaze of the world. We can stand much adverse criticism if we see Jesus better. That is human living and human longing.

What we need in the modern view of the Bible is a more perfect vision. We have not seen all the stars in the heavens. For one thing, we need more devotional study of the Scriptures. *All else* comes to little unless the *eyes of the heart* are opened. This is of the *Lord's doing*, as when He opened the heart of Lydia, but it should be of *our seeking*. Jesus is the *key to the Scriptures*. They will open to no other. No one knows Jesus to whom the *Holy Spirit* has not taken of the things of Christ and made them His. The preacher or teacher who does *not see Jesus* will never get other people to see Him. *Jesus saw Himself* in the Old Testament. He knew His own picture. The critics, some of them, may play dice over the image of God,

as the *Roman soldiers* did on the Corinthian masterpieces, but they cannot efface the brightness of the image of God from the hearts of men. After the resurrection, Jesus "*opened their mind* that they might understand the Scriptures." That is real exegesis, genuine study of the Bible. We must sit at the feet of Jesus before we are able to expound the Scriptures. We must drink this water before we can tell others of it. We understand best the Scriptures that we *have tried*. Marked passages are truly *illuminated Scriptures*. When there has been heartburning over a passage, then will come opening of eyes and seeing of Jesus.

For another thing, we need more *sincere application* of the Bible teaching to modern business and social conditions. The Quixotic deacon who asked the clerk to come to prayers if he had put the sand in the sugar and the rocks in the coffee is out of tune with the demands for sincerity and honesty. Many people have been like the *Maine man* who was in favor of the prohibition law, but "*agin the enforcement of it.*" The Bible is *not a sedative* for Sunday simply. Jesus did not face one way on the Sabbath and another way on Monday. Christianity is *not cant* nor casuistry. *Zaccheus* saw the point when he offered restitution for wrongdoing in business on the spot. Alms to the poor do not square unjust business methods. If the Bible would *break up a business*, it ought to break at once. It is already bankrupt on high. Satan has a mortgage on it. Jesus came to save men one by one, but He did not mean for us to have a *monopoly* of His blessings. The *leaven* should work in the mass. The *mustard seed* must grow. Isolation of spiritual privileges is Pharisaism, not Christianity. We are just beginning to learn the lesson of the *Good Samaritan*. The modern priests and Levites pompously walked on the other side. We are becoming willing to cross over and look at the fallen man by the roadside. "What would Jesus do?" is echoing in many hearts.

We need *increasing confidence* in the Bible as the Word of God. The Bible is *not a machine* let down out of heaven. Nor is it merely the *outgrowth of human experience*. The *critical atmosphere* has emphasized the *human element* in the Scriptures. We need to reassert the *divine side*. It is God's message to men, and is *not an experiment*. The book is still able to make us wise *unto salvation*. It is the lamp to our feet. Many men have let the Bible of father and mother *slip away* from them, and are now out at sea, drifting helplessly. It is *ours to insist* that the Bible is God's Word. In the *Babel* of voices, ours to call men to the voice of God. Ours to live the Bible, so that men shall take knowledge of us that we have been with Jesus. *Ours to see the truth* as it is in Jesus and tell it. *Tell it to the children! Tell it to the old! Tell it to the heathen! Tell it to the angels on high at last!* [Applause.]

"There Shall be Showers of Blessing" was sung.

Mrs. S. M. Burbank sang "The Better Land."

## THE TEACHER.

JESSE LYMAN HURLBUT, D. D., OF NEW YORK.

*Mr. President, Ladies and Gentlemen:*—I am to speak to-night a little while on the subject of the Sunday School teacher, and I take account of the fact that there are a million and a half of teachers in the Sunday Schools of the United States of America. I am speaking to a company of teachers, and one of the difficulties of the position in which I find myself is that each one who is a teacher here will at once proceed to measure himself by the standard that I may set up tonight.

I do not expect to suggest anything new. It is too late in the day for us to present any new ideas upon the subject of what kind of a person a Sunday School teacher should be. But I do wish, if I can, to say something which will be an encouragement to this noble body of men and women, who have consecrated themselves to the task and to the toil of the Sunday School.

It is a great deal that the Sunday School asks of people, to be present the fifty-two Sundays in a year, to study, to labor, to endure the cold of winter and the heat of summer, the snow and the rain, and to fulfill the task and care of a Sunday School class, to deal with scholars who are oftentimes mischievous, and oftentimes frivolous. The Sunday School makes a great demand, and there is no department of Christian activity that asks so much, as there is no department which finds such an abundant answer to its call (applause); for although it may be true that it is not easy for us to get just the kind of teachers that we need, we do find a million and a half of people who are willing to consecrate themselves to this work, and I believe that if we should ransack the churches of America we should find it hard to find another million and a half who will match these in consecration, in devotion to the work, and in willingness to make sacrifices for it (applause). Some time ago Mr. Chauncey Depew, whom not only we in the Empire state honor, but the whole land, was called upon to give testimony before a committee of the New York legislature upon the methods of signalling employed on the line of the New York Central Railroad for the protection of its passengers' lives. He gave a very ample and clear account of the plans that were employed, and then he made this statement which I noticed in the newspaper the next morning, and laid away in my mind as containing a great truth. He said: "Gentlemen, you may have the very best system in the world, but in the last analysis you come to a *man*, and more depends upon the man behind the system than upon the system itself." (Applause.) There is some one upon whom the success of the Sunday School depends. You may have the most elaborate plan, you may have the loftiest conception, you may have the most magnificent system; but the unit of power upon which it all depends is the Sunday School teacher. Give us a good teacher and we shall have a good class, and a number of such teachers will make a good school.

The first requisite of the Sunday School teacher is that there shall be a living soul behind the teaching, for it is a part of God's plan that men shall reach men. Souls must come in contact with souls, if we are to have power and the result of power. Would it not be a good plan if somebody would devise for us a Sunday School phonograph? Why couldn't we get some first class teacher to stand in front of the cylinder and teach into such a phonograph a Sunday School lesson, and have duplicates of it made, and stand it up before the Sunday School, and get a good big fog horn to make it sound, and hire a boy to turn the crank, and thus have the phonograph teaching us the Sunday School lesson. Well, I suppose the first Sunday it was placed before the Sunday School there would be quite a number of scholars eager to see it, and I think it might for the time being somewhat increase the curiosity of those who might attend the school. I think there would be a number of small boys in the school who would be ready to turn the handle; I believe there would be those who would be eager to take their turn, and talk into the machine, and see how their voices would sound. But do you suppose that one single scholar in all that school is going to be brought to a better life because the tin lips of a phonograph speak to him? The fact is, that which has power is the living personality, and the first and the one important thing which we need for a Sunday School teacher is the living personality and the character that goes with it. That is the first requisite (applause.) There must be a foundation upon which our teaching stands, and that foundation is not so much what we have in our heads as what we have in our hearts. What we are, teaches a great deal more than what we say; or, as Emerson has put it, "How can I hear what you say, when what you are is thundering in my ears?" (Applause).

There is another requisite for true Sunday School teaching. The Sunday School teacher must not only be a man but he must be a Christian, in the largest, the loftiest, the most magnificent sense in the world. Not merely one who accepts in a general way the Christian faith, one who regards the Bible as containing in some Divine way the message from on high, but one whose own heart has been touched, who has passed from darkness into life, who has himself seen the vision that he would impart to his Sunday School class. O, my friends, it is not by pointing our scholars upward to some height, it is not by urging them on, it is by standing upon the mountain top, with our own hearts aglow, and our own faces kindled with the inspiration, and leading them up to where we stand, that the Sunday School teacher shall have power. We must ourselves be the living realization of what we want our Sunday School scholars to be, if our teaching is to influence them.

But in this time particularly—all times indeed—but in this particularly, there is need also that the Sunday School teacher shall be a Bible student. There is one difference between the Sunday School, as we all know, and every other school. When my children were small they used to bring home

from the public school a big bundle of books strapped together. They were very particular about those books; they were very likely to leave them on the door-step, and not think of them until the next morning when the time was to go to school again. I never could understand why it was they were so particular to bring those books home every day, because it was exceedingly hard to get them to make any particular use of them when they did get them home; but there they were—that strap of books! Now the Sunday School scholar, when he comes home from his school, should bring with him just one book; and when he goes to his school, he should take with him that same one book and that book the Bible. (Applause.) I hope the time will come, sir, in this twentieth century that is dawning upon us, when every Sunday School teacher in our land shall teach his lesson, not from a lesson quarterly, but from the Book itself (applause); and when every Sunday School scholar shall study his lesson in the class, not from a lesson leaf, but from a book with covers upon it, and because it is his own and has his own name written in it. (Applause.) For I think there is a great deal of value in that, and I say it as one who prepares lesson leaves. It is part of my business to get up lesson preparation; yet I wish to say that the place for the lesson leaf, and for the teacher's help, is at home in the hands of the teacher and of the scholar; and that the only thing we ought to have when the lesson hour comes in the Sunday School is the open Bible in the hands of the scholars. (Applause.)

By the way, lest I forget it, I wish to say a word or two about the Bible at the present time. There are a great many people in our day who tell us that the Bible is losing its power in the world, that people do not read it any more, that it was studied more and more thoroughly in the olden times than to-day; that very few people believe in it now. I remember once I talked with an auctioneer, who lived, as I did at that time, in the state of New Jersey; he told me that it always worried him when he stood up with a copy of the Bible in his hand, particularly some old family Bible, and tried to get a bid on it, to see the general smile that went round when nobody would bid on the Bible. He said, "I have got my house stacked full of Bibles that I bid on myself, because I could not get anybody else to bid on them, and I think it is a dreadful thing to tell." I said to him, "Do you know the reason why it is the people do not bid on the Bibles at auctions?" "Well," he said, "I am afraid they haven't much interest in the book." I said, "It is because they have all got one." (Laughter and applause.) I said, "At the next auction you hold, you say, 'I hold in my hand a very rare book; there is not another copy to be found in the entire state of New Jersey,' and if you could say that with truth there would be large bidding on that book." (Laughter.) I know a Bible in the city of New York that cost \$5,000, and if it were put up at auction tomorrow it would bring \$30,000. It is the Guttenberg Bible, in the possession of the Lenox library in the city of New York. It happened to be

the only one, or at least one of the exceeding few copies of that first edition of any book printed in the whole world with movable types, and it was a copy of the Word of God. There was a wonderful fitness in that, and one of these copies is in the library I mentioned in New York, and if you are ever in that library examine it. It is worth \$30,000, because it is so scarce. Again, if anybody says to you that the Bible is not read nowadays, ask him if he knows how many copies of the Bible are printed every year, how many copies it takes to supply the world's demand? The American Bible Society sends out over a million and a half; the British and Foreign, of good old Great Britain, sends two and a half times as many, three million and a half every year, and others in proportion; and there are multitudes of houses publishing the Bible at the rate of millions per annum, and the entire output of Bible any given year is ten million copies. (Applause.) Now there are a great many popular books printed in our day, mostly stories and things of that sort, and large editions of them are published, too, but if you will take the five most popular books that came from the press the last year and put their entire total beside the number of Bibles that were printed the same year, you will find, after you had added up the sum total of the copies of the five most popular books, that the number of Bibles of last year was at least four times as many as the whole number of the other books put together. (Applause.) And there is a difference between them. In a year after, those five books are pretty well forgotten. Do you know anybody who is reading *Trilby* nowadays? (Laughter.) Do you know anybody who is sitting up nights to read about "Ships That Pass in the Night?" (Laughter) Those books were popular once; I think I read them myself; but nobody is reading them nowadays. You can get copies of them cheap in seceond-hand book stores. But the same year when they were printed there were ten millions of Bibles sent out, and the year afterwards when they were printing no more of the other books, there were ten millions more Bibles sent out, in 325 different languages; and the year after that there were ten million more; and there are ten million Bibles going out this very year—you sec I repeat the figure, but I wish to get it ground into your memories that *ten million Bibles* are necessary every year to supply the demand, and I think this is proof after all of whether the Bible stands at the front or the rear of the procession in our times. Now that is the book that the Sunday School teacher is teaching in his class, and therefore it is necessary that he shall not only be a man and be a Christian, but also be a student of the Bible.

It is necessary that we should know something of the book we are going to teach, something of the book as a whole; not merely of the ten verses we are going to teach next Sunday. We need to have its history roll like a panorama before our eyes; we need to have its lands spread out like a map in our mind; we need to have a considerable knowledge of those strange-oriental manners and customs so different from those of our own land. We need to have an idea of its great stream of

doctrinal truth. I do not mean to say that it is necessary for a Sunday School teacher to have a theologian's conception of doctrine, what we call "Systematic Theology," though I would say the more he knows of it the better, and yet it may not be necessary for him to understand it down to these small details. But I do believe that it is needful for us to have a conception of that great stream of thought concerning God and man and salvation, that sweeps like a mighty tide through the pages of Holy Writ. The Sunday School teacher needs to understand this.

Let me say, in passing, that I am not afraid of any knowledge whatsoever of the Bible, or of any study of the Bible in its final result upon the church and upon the world. I do not believe it is necessary for the Sunday School teacher to be a messenger of the latest aspects of what we call the Higher Criticism. I do not believe it is necessary for us as teachers to be informed about the documents upon which these critics tell us the five books of Moses were based, or as to exactly the time Isaiah was written. I do not think it is necessary for the teacher to have a clear understanding of these things, for the reason that the opinion and estimate one has of them today may be absolutely changed inside of the next five years. Ideas that men had fifteen years ago have undergone a great revolution. Yet I do believe it is a good thing for the teacher to have some knowledge upon these matters. I believe the more he understands them the better, provided he does not think it is necessary to be airing his knowledge concerning it in the presence of the Sunday School class. There are a good many things that are requisite to study and to have an understanding of, that are not necessary for us to be forever talking about to other people in our Sunday School classes. Let us remember that we are to teach them the marrow of the Gospel, we are to deliver to them the message which the Lord gives us, we are to present to them Christ, we are to give them the truth, and it is not necessary for us to talk to them about the documents from which the Pentateuch was formed, or the number of people who at different times may have contributed to it. For myself I care very little how many languages went into the composition of the Pentateuch; thank the Lord, I have the Pentateuch! [Applause.] It makes very little difference to me whether there was one great prophet to write Isaiah, or whether in the Providence of God two men of such mighty genius were raised up one hundred years apart; there stands the Book, electric and on fire all the way through with the Divine intelligence! No matter who wrote it, it bears about the sign of the Divine power. My great predecessor in the work which I am trying to do, when he was in this work, used certain illustrations, and as I sit at his desk I inherit all the illustrations I can find among his effects [laughter], and here is one of them. He said, "When you turn on a faucet and hold a cup under it, what is it that makes the water come forth with such power? Is it just the weight of that half pint of water which fills the cup? Five miles away is the great reser-

voir, and it is the weight of that mighty body of water pressing down that sends it out from the faucet with so much power. I use a half pint of it, but the unused mighty power is that which gives weight to that little amount; and so the ten things that you Sunday School teachers may say out of the one hundred things that you know about that Sunday School lesson of yours will have their power supplemented, multiplied ten fold, by those ninety things that you do not say and yet know, because of the reserved power that goes with knowledge." And so I say the Sunday School teacher needs to be a student of the Book and especially in such a time as this.

I have just one more suggestion, for my half hour limit keeps just before my eyes. I have taken out my watch to look at it, and the same thing has happened which invariably happens, the hands of the watch go around a great deal faster than they do when the other man is speaking. [Laughter.] I do not know that you ever noticed that in your own experience, but I have a great many times. The Sunday School teacher needs to be a man, and that may include a woman—for among our teachers the best are women—he needs to be one who is a lover of youth. He deals with youth, and he needs to be one who loves them and loves them for themselves; not one who tries to pump up a love for youth, but one who feels it in his very nature. He does not need to be forever telling his scholars how much he loves them; they will find it out if he does, and they will find it out in spite of all he may say if he does not. Let him have his heart filled with love for them, and the love will find its own way of expression. The true teacher is the one who teaches his scholars because he loves them, yearns over them and seeks the best ways to reach the young hearts, and bring them to a knowledge of Christ Jesus. I believe there is something about Sunday School teaching to keep people young. I used to know a very successful business man with whom I happened to be in conversation one day, and incidentally he spoke of his Sunday School class. I said to him, "Why, do you teach in the Sunday School?" "Yes," he said, "I have a class in the Sunday School; I took that class for the benefit there is in coming in contact with young people; I began to realize I was getting a little old, and that it was time for me to try to get young once more, and I went around to the superintendent and said, 'Here is an old man that wants to be young; now if you have a rattling good Sunday School class I wish you would let me have it.' He gave me a class of girls about sixteen years old; I went around the first night and called on all them at their houses; what a delightful time I had! [Laughter.] Then I invited them to come to my house, and how those girls did eat! [Laughter.] And how well acquainted we got before the evening was over. I have had that Sunday School class for three years, and don't you notice I am a good deal younger than I used to be?" I said, "I really do; I notice signs of youthfulness coming upon you." [Laughter.] Let me say here, I do not see in this glorious body of Sunday School people any old folks at all! [Laughter and applause.]

You come from places doubtless where there are elderly people! [Laughter.] You can inform them that that which keeps you young, and that which will make them young, is teaching a class in the Sunday School, and coming in constant contact with young people. You must love them if you want power over them. You can win them by love, and not merely by the amount you know, not merely by dazzling them with your knowledge upon these subjects. You must win them by having in your hearts that which will take hold of them, remembering "If any man lack wisdom"—no, that is not correct—"If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not."

I thank the Lord for the glorious body of Sunday School teachers. What do they get as a reward for their labor? They have their reward in a knowledge of the word which comes only to those who impart that word, for our best knowledge comes only through giving what we know to others. They have their reward in the strength of character, that development that comes from exercise, overcoming obstacles, and I wish to say to you, my friends, that if it ever seems to you that your class is a peculiarly hard one to deal with, the harder the difficulties the greater is the benefit to you, for you are being built up by this very overcoming of obstacles. They have their reward in the love of their scholars, and in their contact with them, as I have said, and they will have the best reward of all when one day they shall be able to say, "Here am I, Lord, and those whom Thou hast given me." [Great applause.]

The chorus sang "O How Love I Thy Law."

"When the Roll Is Called Up Yonder" was sung by the Convention.

**THE PRESIDENT:** We will now have presented a topic which was postponed from a prior session. Mr. Hugh Cork will speak on House Visitation.

## HOUSE TO HOUSE VISITATION IN CITIES.

BY HUGH CORK, OF PENNSYLVANIA.

House to House Visitation, as I understand the term as now used, means a co-operative effort on the part of all the churches in a community, to bring in touch with Sunday School and church life, that multitude of individuals, young and old, who are not found in the House of God, and who, in most cases, do not delight in the study of His Word.

### IS CO-OPERATION NECESSARY?

"Cannot the work of ingathering be done better by each church working by itself?" Three years ago last harvest a little child of less than four years of age, wandered away, late

one afternoon, from a prairie home in the great wheatfields of North Dakota. The mother, failing to find the little tot, gave the alarm to the father and sons who were in the field, and all the family, with some passers-by, searched diligently until dark, but without success. By daylight next morning from the neighboring farms and the village beyond there came hundreds of people to assist the sorrow-stricken family. Men who differed radically with one another in many things forgot their differences and joined in the search for the lost child. Each one went where he thought best. One! Two! Three hours passed by but without success. Finally one man, wiser than the rest, said, "It cannot be we are so far away from the little one. We must have often passed by the corner where she lies alive or dead. Let us organize our forces and cover the fields systematically and we shall certainly find the child." Calling all together they were lined up nearly two hundred abreast, and they walked so near one another that not a single foot of ground missed their gaze. They tramped over forty square miles of grain, and four and one-half miles from home they found the lost one, but it was too late! Grief and exposure had nearly separated soul from body, and the little life soon went out. If they had only searched thus systematically the afternoon before, they would have found a live child rather than a dead one, and saved a home a great sorrow.

All over this land there are multitudes of children exposed to far greater dangers than was that child in the North Dakota wheatfields. Shall we continue our search for them strictly along denominational lines and miss corners where many are hid? Or shall we unite *all* the forces in a co-operative effort, and so not miss finding a single soul? The latter plan will more surely hasten the day when the gospel shall be preached to every creature.

#### WHERE TRIED?

Such co-operative church efforts are no new thing, yet it is only recently that they have been thoroughly systematized, notably in the cities of St. Louis, Memphis, Minneapolis, Grand Rapids, Washington, St. Paul, Nashville, Harrisburg, Allegheny and Pittsburg. While the plans of these visitations differ somewhat in detail, a careful study of each reveals, for the successful guidance of the work, the following

#### PRINCIPLES FUNDAMENTAL TO THE BEST SUCCESS.

*First.* Everything sought to be accomplished, and its methods of accomplishment, must be such as will receive the endorsement of every church—Catholic and Protestant—else many doors will be unopened.

*Second.* The visitation should be all made on a single day, or on successive days.

*Third.* The machinery to accomplish the work must be carefully constructed.

*Fourth.* The churches and the public generally must be thoroughly informed as to the purpose, plan and results to be expected.

*Fifth.* A sufficient number of volunteer visitors must be secured (some from each church if possible), and properly instructed.

*Sixth.* The statistical report to be made of each home should be as simple as possible, yet getting enough information to enable the local churches to intelligently follow up the effort.

*Seventh.* The work of returning the records to the proper churches, and the following up of the effort by each local church, should be carefully looked after.

The importance of each of these methods has been attested by each of the visitations made.

#### IN PRACTICAL OPERATION.

Probably the most successful visitation ever undertaken up to this time was that of Allegheny and Pittsburg, Pa., where on one day, 2,225 visitors went out and in the spirit of the Master made nearly 83,000 calls.

The County Sabbath School Association, dealing with the common point of contact between all churches (the Sunday School) properly took charge of the enterprise. Its Executive Committee selected two committees to have entire direction of the matter—an Advisory Committee, representing twenty-nine denominations, to decide the general plan of campaign, and an Executive Committee to carry it out in detail. After careful consideration of the various denominational interests it was decided to hold to the following

#### PURPOSE OF THE WORK.

*First.* "To extend a cordial invitation to all those not identified with the church life of these two cities to become so, but in no case specifying which church."

*Second.* "To gather, on uniform blanks, such information concerning each home as will enable the Christian workers to intelligently follow up this visit."

It was decided to thus limit this day's effort, and to leave the direct personal Christian work to be done afterwards by each local church as it might choose. Thus, with nothing objectionable to any church in the above purpose, there could be nothing but the heartiest endorsement from all the churches, and the public generally. Being an effort of "investigation" as well as "invitation," the interests of every church were conserved.

## PLAN OF CAMPAIGN.

It was decided to make the visitation on Saturday, April 15. The fact that such a gigantic effort was to be accomplished in one day aroused great interest, and aided very much in securing visitors and also in opening the doors of many homes which otherwise would have been closed.

The two cities were divided into sixteen districts, and a member of the Executive Committee placed over each district. Each district had a headquarters from which the work was directed on the visitation day. The sixteen districts were divided into one hundred and ninety-eight subdistricts, with some prominent church in each, which was used as headquarters. The pastor in each of these prominent churches was asked to appoint a subdistrict chairman, who should direct the visitors on the day of the visitation. Each of these subdistrict chairmen was furnished with "Visitors' Diagram Cards," on which he was to subdivide his territory, so that each worker would know exactly where to work, and no ground would be missed and none overlapped. Four hundred of the Boys' Brigade were enlisted to act as messengers between the district and subdistrict chairmen.

By personal correspondence with pastors, superintendents and officers of the Young People's Societies, the churches were aroused, and by means of the daily press the public was informed as to the nature of the effort and the results sought for.

Knowing from experience in other cities that one worker could visit from sixty to seventy-five houses in one day, an estimate was made of the number of visitors needed in order to send them two by two; and this number was apportioned among the churches, and a call made on each pastor for at least a certain number. Two thousand two hundred and twenty-five responded. None were used under fifteen years of age. The average age would be probably over twenty. By personal letter, printed circulars, and public meetings, the visitors were instructed where to work and what to do.

The "family record blank" decided upon simply called for the name of the family, address, white or colored, language used, number in the family, number of church members, number attending Sunday School, church preference, and members of what local congregation.

Every step in the development was taken with care, and all the details carefully attended to.

## THE VISITATION DAY.

Two or three members of the County Executive Committee stayed at the general office of the Sunday School Association all day. By means of the telephone they kept in constant touch with each of the sixteen district chairmen, hearing reports, answering questions and giving encouragement. The district chairmen kept in close touch with the subdistrict chairmen, by

means of the Boys' Brigade messengers, sending them reports of how the work was progressing, furnishing supplies where needed, redistributing visitors where necessary. The subdistrict chairmen directed the 2,225 visitors who called at the 83,000 homes, taking a record of practically 350,000, and extending a cordial invitation to all non-church-goers to attend somewhere.

#### RESULTS SEEN SO FAR.

*First.* A profound impression was made on all classes. Scarcely a door was closed against the visitors. The most wicked parts of the city were worked almost the easiest. "Never in the twenty-six years of my pastorate," said a prominent pastor, "have these cities been so stirred."

*Second.* Fellowship between the churches was wonderfully developed. "We are not divided, all one body we," was most beautifully illustrated. Associated for a common interest, the day's experience did not make the workers love their own church less, but their neighbors' church more. It was impossible to tell from what church each came as they went about their work. All worked as one—as Christians.

*Third.* Among those who visited, very few had ever done any such work before. Many went forth with fear and trembling, but came again with rejoicing. As far as the committee learned, all would gladly go again. If each local church is alive to its opportunity, it will use these who have been thus trained, and no doubt great things will come as a result.

*Fourth.* Many cases of need were brought to light, and relief administered. One family with twelve children had but six respectable suits of clothes, so that one-half of the children went to Sunday School one Sunday and the other the next. Now they can all go every Sunday. A daughter of a minister was found in a low part of the city, sick, in despair and longing to die. Medical help was immediately sent, and now she is on the road to a virtuous and useful life.

*Fifth.* Many church letters were brought to light, and deposited where they should have long been.

*Sixth.* Many churches and Sunday Schools were increased in attendance and membership. The ministers of Allegheny report about twenty-five per cent increase in attendance. One Sunday School was increased by one hundred. One minister said it added ninety homes to his visiting list, and meant to him almost as much as an assistant pastor. Of course it is too early to report much on this point, but if diligently followed up there is certain to be large gatherings.

*Seventh.* The information on the records is sure to be of valuable service to each pastor. As soon as all the reports were all in they were classified by denominational church preference, and handed to the committeemen representing the respective denominations, whose duty it was to see that the cards were properly distributed among the various local churches.

A list of the homes about each church expressing "No Preference" was sent to the pastor of the church, while the original cards of the same were kept at the county headquarters for the use of any who would copy them. Thus every home in the city was placed in the care of some church, and all done without any friction and comparatively little expense.

#### THE AFTERWORK.

While much was accomplished on the visitation day, more will come from a careful following up of the work. Every church was urged to take those of the number who received the day's training, and to follow up the cards of their preference handed to them, while they were urged to lose no time in looking after those of "no preference" about them.

#### THE COST.

If all the work is done by volunteer effort, the cost of printing, postage, stationery, for a city of one hundred to one hundred and fifty thousand, need not be over \$80 to \$100. But if office help is employed this will be greater.

#### DO YOU BELIEVE IN SUCH AN EFFORT?

Are you a Methodist?

In St. Louis enough Methodist families were found in a neglected portion of the city to start a Methodist Sunday School, which has since developed into a Methodist church. Are you a Presbyterian? In St. Paul eight Presbyterian church letters were found in one household, and through the visitation the holders were brought into a Presbyterian church. Are you a Baptist? In Minneapolis one Baptist Sunday School reported over a hundred added to their school by the visitation. Are you an Episcopalian? One rector reports it was a great help to them in settling that drifting class of Episcopalians whom it was hard to locate in any one parish. Are you a Lutheran? One pastor in Allegheny reports one hundred new scholars in his school as a result of this work. Are you a Congregationalist? One pastor in Minneapolis reports seventy-five families preferring the Congregational church added to his visiting list. Are you anxious to have the gospel preached to every creature? Then can you find any better way to bring this speedily about than by a co-operative house to house visitation?

#### OUR CAPTAIN'S ORDERS.

"Go out into the highways and hedges and compel them to come in, that my house may be filled."

"Onward, Christian Soldier," was sung.

The Benediction was pronounced by Rev. J. William Jones, of Maryland.

## FOURTH DAY—MORNING SESSION.

---

### SATURDAY MORNING—EIGHTH SESSION.

APRIL 27.

At 6:00 a. m. the Sunday School lesson for April 30 (John, 14: 15-27) was taught by Mr. B. F. Jacobs in the First M. E. Church to a large and deeply interested congregation.

At 9:00 o'clock the devotional exercises were in charge of Rev. Wm. Shaw, of Florida.

"Sure I Must Fight if I Would Reign" was sung.

A season of prayer was had.

Mr. Shaw urged the need of a baptism of the Holy Spirit for service, and many workers offered prayer.

"My Faith Looks Up to Thee" was sung.

At 9:30 the President took the chair.

SILAS M. GIDDINGS, New York: There is languishing on a bed of sickness where I reside a faithful, zealous soldier of the cross who has been devoted to the Sunday School cause and given to it liberally of his means for seventy years. He is affectionately known throughout the State of New York and in many of the cities of the North as Father Matthew. He was a delegate at this convention twenty-one years ago. As the sun rose this morning it ushered in his ninetieth birthday, and I want this message telegraphed to him:

ATLANTA, GA., April 29, 1899.

"A. D. Matthews, 44 South Portland av., Brooklyn, N. Y.:

"International Sunday School Convention now in session heartily congratulate you on this your ninetieth birthday.

"Well done, good and faithful servant."

[Applause.]

The convention unanimously ordered said message sent.

Mr. Jacobs prayed for Father Matthew.

The following telegrams were sent and answers received:

ATLANTA, GA., April 26, 1899.

"William McKinley, President of the United States, Washington, D. C.:

"The Ninth International Sunday School Convention, representing the United States, Canada, Mexico and Cuba, send Christian salutation. All report one hundred forty-nine thousand and twenty-six Sunday Schools, and thirteen mil-

lion eight hundred thirty-nine thousand seven hundred fifty-one members, a gain in three years of six thousand eight hundred seventy-two schools and eight hundred five thousand twenty-three members. We pray for the Republic. May God guide you and bless you.

The following letter will explain absence of telegraphic acknowledgment on the part of President McKinley:

EXECUTIVE MANSION, WASHINGTON, May 3, 1899.

"My Dear Sir:

"Your telegram of the 27th ultimo was promptly presented to the President upon his return to the city yesterday.

"The President asks me to extend to you and through you to the members of the Convention his cordial appreciation of your kindly greeting and message of good-will.

"Very truly yours, *Geo. B. Cortelyou,*

"Assistant Secretary to the President.

"*Mr. B. F. Jacobs,*

"Chairman Executive Committee, International Sunday School Convention, Atlanta, Ga."

ATLANTA, GA., April 26, 1899.

"*Earl of Milo, Governor General of Canada, Ottawa, Canada:*

"The Ninth International Sunday School Convention, representing the United States, Canada, Mexico and Cuba send Christian salutation. All report one hundred forty-nine thousand and twenty-six Sunday Schools, and thirteen million eight hundred thirty-nine thousand seven hundred fifty-one members, a gain in three years of six thousand eight hundred seventy-two schools and eight hundred five thousand twenty-three members. We pray for the Dominion and the Empire."

Reply:

OTTAWA, ONT., April 28, 1899.

"*B. F. Jacobs, Esq., Chairman Executive Committee International Sunday School Convention, Atlanta, Georgia:*

"The Governor General of Canada begs to thank your Convention for its courteous telegram. He reciprocates your good wishes, congratulates you on the successful extension of the work of the Convention and trusts the same success will characterize its future efforts.

"*L. G. Drummond, Secretary.*"

ATLANTA, GA., April 26, 1899.

"*Porfirio Diaz, President of the Republic of Mexico, City of Mexico, Mexico.:*

"The Ninth International Sunday School Convention, representing the United States, Canada, Mexico and Cuba send Christian salutation. All report one hundred forty-nine thousand and twenty-six Sunday Schools, and thirteen million eight hundred thirty-nine thousand seven hundred fifty-one members, a gain in three years of six thousand eight hundred

seventy-two schools and eight hundred five thousand twenty-three members. We pray for the Republic. May God guide you and bless you."

Translation of reply:

CITY OF MEXICO, April 28, 1899.

*"To the Ninth International Sunday School Convention, Atlanta, Georgia*

"I acknowledge with thanks receipt of your telegram conveying information concerning your work. I beg you to accept my congratulations and sincere wishes for a continuance of success to attend your laudable labors in behalf of humanity.

*"Porfirio Diaz."*

Telegram from Tacoma, Wash., Sunday School Convention:

TACOMA, WASH., April 28, 1899.

*"To the Ninth International Sunday School Convention, Atlanta, Georgia:*

"We send you Christian greeting and pray that out of your deliberations shall come a great blessing to our Sunday cause.

*Sunday School Convention, Tacoma."*

A congratulatory telegram was also received from the Women's Christian Temperance Union of Louisiana.

Mr. W. H. Hartshorn, of Massachusetts, was called to the chair.

THE CHAIRMAN: The report of the committee appointed to consider the report of the executive committee will now be presented by Mr. Charles B. Holdrege of Illinois. (Applause.)

## REPORT OF THE COMMITTEE ON THE EXECUTIVE COMMITTEE'S REPORT.

READ BY MR. CHAS. B. HOLDREGE.

*"To the International Sunday School Convention:—*Upon the several suggestions and recommendations of the executive committee, as presented by its chairman, your committee would respectfully beg leave to report that careful consideration has been given to each point submitted, and the committee unite in the following recommendations:

"1. That continued effort be made to complete the fund in honor and memory of our late beloved co-worker, William Reynolds, the interest upon which is to be paid to his widow and the principal eventually to come into the treasury of the international association for its general work. It is believed that the \$4,000 required for the purpose might be got without difficulty.

"2. That the executive committee be authorized, at its discretion, to employ a general secretary, who shall have the supervision and direction of the entire field in such manner and at such compensation as the executive committee may determine, and the condition of the treasury may warrant.

"3. With regard to the primary department, that the suggestion of the executive committee be adopted, viz.: An appropriation of \$500 per annum shall be made from the treasury toward the expenses of that department.

"4. Your committee appreciates the value and extent of the normal work done by state and local associations, with which the problems are simple, and which deserves our most cordial indorsement and encouragement. It does not, however, seem to your committee either feasible or desirable that a distinct department should be established for normal work by the international association, and therefore it is respectfully urged that the executive committee be instructed not to establish such a department.

"5. The executive committee declares that 'the time has come for work in Cuba,' and also suggests possibilities in other places beyond the limits of our own country. Your committee believes that there is an element of danger at this point, and therefore recommends distinct utterance, that there may not be any misunderstanding upon the questions involved, believing that in any work undertaken in Cuba or other outlying possessions of the United States that great care should be exercised by the executive committee, in order that only such work shall be planned or entered upon as may properly be regarded strictly legitimate to this Convention, and that missionary work, such as is carried forward by established religious agencies now in the field, should not be attempted by the Convention or its representatives.

"6. The heading of one paragraph in the executive committee's report seems to your committee as possibly misleading, notwithstanding the personal assurances and explanations publicly made by its chairman. It mentions the work of T. C. Ikehara as 'our Sunday School work in Japan,' and apparently assumes that Mr. Ikehara is employed by the international association, although, later on, the report declares that the executive committee has 'incurred no obligation for his support,' and refers to contributors as 'individuals, who may be said to constitute the American-Japanese Sunday School Association.' Your committee desires to emphasize the fact that in no true sense is Mr. Ikehara an employe or missionary of this body, but as we are informed that Mr. Ikehara has received the cordial indorsement and approval of missionaries of various religious bodies in Japan, and that he is welcome in their midst as a true helper, your committee is glad to commend him to friends who will be pleased to know of his success, and to aid in his pecuniary support.

"7. Your committee recommends that the next session of the international association and the fourth world's Convention be held at the same place, if found desirable and practicable, the details to be left to the executive committees (of this body, and that of the world's Convention executive committee). Your committee cordially commends the holding of a special Sunday School conference in Paris during the great exposition in that city, if satisfactory arrangements can be made.

"8. The conception of a visitation by representative Sunday School workers to missionary stations, the wide world over, may be the dream of an enthusiast, but if it could be brought about, there would be a great gain to missions and to missionaries, to the visitors from our land and England, and to the cause in general. Your committee earnestly hopes that the dream may yet be fully realized.

"9. In conclusion, your committee would congratulate the Convention upon the splendid success gained not only by the executive committee, but by the finance committee, especially during the past three years. The financial exhibit is probably the best and most satisfactory in our history. The sum of \$12,000, asked for each of the coming years, is entirely reasonable in amount, and it should be raised with less difficulty than in the past, that it will be wisely expended by the executive committee, no one will doubt. Respectfully submitted for the committee.

"CHAS. B. HOLDREGE, Chairman.

"C. R. BLACKALL, Secretary.

"JNO. J. REDDITT,

"JOHN N. COLE,

"E. K. WARNER,

"J. R. PEPPER."

The report of the Executive Committee and the action of the Convention appointing Mr. Ikehara Field Worker for Japan will be found on another page.

A discussion of paragraph six of the report, concerning Mr. Ikehara's relation to the International Association, followed. The section was referred to the executive committee. The report with the exception of paragraph six, was adopted.

## REPORT OF NOMINATING COMMITTEE.

DR. A. P. GEORGE OF MO., CHAIRMAN.

*Mr. President and Members of the Convention:*—The nominating committee has tried to be religious. It has spent much time in prayer for light. When we adjourned last night we thought it was the darkest night that had ever come upon us. We kept sweet, we kept inquiring the way. I wish you could have been there and heard the words of highest praise for men and seen the consideration for each other. We met again this morning and little by little the light dawned upon us, and when we finally took a vote, with the largest number present of the committee that we had had at any session the action was unanimous. There was not a dissenting vote in the committee to the report that I shall make.

We had already submitted to you the name of the Hon. Hoke Smith for President of this Convention and you elected him the other day. The committee nominates for Vice-presidents at large: George W. Watts, Durham, N. C., for the South; John A. Paterson, for Canada; R. M. Scruggs, St. Louis, Mo., for the West; A. B. McCrillis, Providence, R. I., for the East; C. T.

Walker, Augusta, Ga., for the colored people; Recording Secretary, M. D. Byers of Chicago, Ill.; Treasurer, G. W. Bailey, Wenonah, N. J., and we move the election of these general officers. The motion was seconded.

THE PRESIDENT: It has been moved and seconded that the gentlemen nominated for the offices named shall be elected by this Convention; all in favor will say aye, opposed, no. They are unanimously elected.

DR. GEORGE: Not to be considered in any way as a precedent, but only in consideration of long years of effective service we nominate B. F. Jacobs as Honorary Chairman of the International Executive Committee [applause], and for the Old Nestor, let's give him the Chautauquan salute!

(Mr. Jacobs was tendered a splendid salute.)

THE PRESIDENT: All in favor of making B. F. Jacobs the leader of the Sunday School forces of the world, the Honorary Chairman of our Executive Committee will please stand. There is no other vote. [Cheers.]

DR. GEORGE: We recommend that the general officers whom you have just elected, including the President elected yesterday, be ex-officio members of the International Executive Committee.

This recommendation on motion, duly seconded, was unanimously adopted by the Convention.

DR. GEORGE: This resolution makes the Hon. Hoke Smith, these Vice Presidents at large, this Recording Secretary and this Treasurer, ex-officio members of the International Executive Committee.

It has been suggested to the committee that there was a movement on foot to appoint a commission at some time in the near future, by the International Executive Committee, when suitable arrangements could be made, to make a tour of the world in the interest of the International Sunday School Convention, and we unanimously recommend to you that you recommend to the International Executive Committee that Mr. B. F. Jacobs be made the Chairman of that commission.

The adoption of this recommendation was moved and seconded and unanimously carried.

DR. GEORGE:—The Vice presidents from the states and the members of the International Executive Committee, I will read the name of the state, then the name of the Vice-president and then the name of the member of the International Committee. In all cases where state conventions or the Executive Committees of the same have made nominations we have accepted them as final. In cases where no nomination was made we have called to our aid such counsel as we could find and have made the selection as we thought for the best interest of the interdenominational work.

[The names will be found in front of book.]

Mr. Chairman, we move the selection of those Vice-presidents and members of the International Executive Committee. (The motion was seconded.)

REV. E. MORRIS FERGUSON, N. J.: In view of the fact that the nominating committee has taken the name of Dr. Bailey, the representative chosen by the New Jersey delegation for the executive committee for the next three years and named that gentleman as Treasurer and then proceeded to make the Treasurer a member of the Executive Committee, New Jersey desires to say that she would like the right to consult among her delegates and subsequently name some other person to represent New Jersey, subject to the approval of the International Executive Committee. (The request was allowed.)

(Upon the vote being taken the President declared the gentlemen named unanimously elected.)

DR. GEORGE: The committee nominated after much prayer for Divine guidance, Hon. John Wanamaker of Philadelphia to be Chairman of the International Executive Committee. [Applause.] And we move his election.

Dr. Chas. Roads of Pennsylvania seconded the motion.

The President put the motion to the Convention and there was the heartiest spontaneous outburst of "Ayes." Mr. Wanamaker was declared unanimously elected and the announcement was greeted with cheers, and the committee was instructed to notify Mr. Wanamaker of his election. The following telegram was sent with the approval of the Convention:

*"Hon. John Wanamaker, Philadelphia:*

*"By unanimous vote of Nominating Committee, representing every state, territory and province, and the hearty and enthusiastic election by the largest International Sunday School Convention ever convened, you were elected chairman of the International Executive Committee. Convention adjourns to-night. Wire acceptance today.*

*"A. P. GEORGE, Chairman.*

*"GEO. O. BACHMAN, Secretary.*

*"WM. S. ROSS.*

*"Committee."*

#### TELEGRAM FROM MR. JOHN WANAMAKER.

The reading of the following telegram was the occasion for an outburst of applause:

NEW YORK, April 29, 1899.

*"A. P. George, Chairman International Sunday School Convention, Atlanta, Ga.:*

*"Gratefully appreciate unexpected election; before undertaking responsibility must have conference with old leaders. Cordial greetings to all.*

*JOHN WANAMAKER."*

*"Revive Us Again" was sung.*

#### THE TIME AND PLACE OF TENTH INTERNATIONAL CONVENTION WAS NEXT CONSIDERED.

MR. JACOBS: I have a written invitation signed by the Ontario Association, endorsed by the clergymen and Sunday

School Superintendents of the city of Toledo, to hold the next Convention in Toronto and also an invitation to hold the next world's Convention there. [Applause.]

## INVITATION TO INDIANAPOLIS, INDIANA.

BY C. D. MEIGS.

*Mr. Chairman:* I wish perfect silence at this time because I have a most important communication to present to this Convention.

EXECUTIVE DEPARTMENT, INDIANAPOLIS, IND., GOVERNOR'S  
ROOM.

*To the President and Members of the Ninth International Sunday School Convention, at Atlanta, Georgia:*

### GREETING:

"In behalf of the state of Indiana, it affords me great pleasure to extend to your triennial convention a cordial invitation to hold your next meeting in the city of Indianapolis. We take great pleasure, as well as pride, in the fact that the uniform Sunday School lesson system was adopted in this city in April, 1872. We feel that it would be opportune for you to hold your tenth triennial session in our Capital City. We realize that the Sunday School work of this commonwealth would receive great inspiration from your presence. Indianapolis is far famed for its beautiful homes, its schools, its churches and its Sunday School work.

"I take pleasure, therefore, in extending a most cordial invitation to hold your next Convention in this city. Very respectfully,

JAMES A. MOUNT,  
Governor of Indiana.

"April twenty-fourth, eighteen hundred ninety-nine."

INDIANAPOLIS, IND., April 24, 1899.

*To the President and Members of the Ninth International Sunday School Convention, Atlanta, Ga.:*

### GREETING:

"On behalf of the citizens of Indianapolis I desire to extend to your honorable body, through Mr. C. D. Meigs, delegate to your convention, a cordial invitation to hold your next tri-annual Convention in this city.

"Indianapolis is so situated geographically that it is the center for all railroads, has splendid hotel facilities and all the conveniences necessary for the care and entertainment of large bodies of people.

"If decided by your Convention to come to Indianapolis in 1902 I beg to assure you that no effort will be spared in making your visit a successful and long to be remembered affair.

"With best wishes and a kindly greeting to your body, I  
am, yours very truly,

T. TAGGART,  
"Mayor."

INDIANAPOLIS, IND., March 6, 1899.

"Mr. C. D. Meigs:

"DEAR BRO.:—The Indianapolis Ministers' Association of one hundred members, by a hearty and unanimous vote, decided to extend a cordial invitation to the International Sunday School Association to hold its next regular meeting in this city in the year 1902, and hereby authorizes you to present this invitation to the association and urge its acceptance. The ministers showed an unusual interest in this matter, believing that such a meeting in this city would result in great good to our city and state.

"By order of the Indianapolis Ministers' Association.

"A. L. ORCUTT, Chairman.

"J. P. Cowan, Secretary.

*"To the President and Members of the Ninth International Sunday School Convention, Atlanta, Georgia:*

#### GREETING:

"By authority of the board of governors of the Indianapolis Board of Trade, the undersigned hereby extends to your organization a hearty and cordial invitation to hold your tenth triennial meeting in the city of Indianapolis.

"Recognizing the fact that this city is the birthplace of your international lesson system, as now followed, we feel that you should honor us with your presence once again after an absence of thirty years. Indianapolis has increased its population about two hundred per cent during this period, and our facilities for entertaining visitors is not surpassed by any city of its size in the universe.

"Trusting that this invitation may receive due consideration and that we may be favored by its acceptance, we subscribe ourselves, yours sincerely,

E. B. MARTINDALE,  
"President."

"JACOB W. SMITH, Secretary."

INDIANAPOLIS, March 23, 1899.

*"To the President and Members of the Ninth International Sunday School Convention, in session at Atlanta, Ga.:*

#### GREETING:

"The Indianapolis Commercial Club hereby extends to you a most cordial and hearty invitation to hold your tenth triennial Convention in the city of Indianapolis, Indiana, in 1902.

"The historic fact that your Convention adopted the "Uniform Sunday School Lesson System" in our city in April, 1872,

which system, in twenty-seven years has secured a following of nearly eighteen millions of Sunday School workers throughout the world, ought to, and will, insure you a greeting, reception and entertainment of more than ordinary cordiality, not only by the Sunday School workers of our beautiful city of two hundred thousand inhabitants, but by the half million or more Sunday School workers throughout our state.

(Signed)

"EVANS WOOLLEN, Secretary."

Now, sir, I want to say a word as to the hospitality of our city. It cannot be overstated. I find here the hint of an invitation to Toronto. I was at Toronto before. I will tell you how they treat you there and how they will treat you in Indianapolis. When I sat down to the table in Toronto they said, "Brother Meigs, pass up your plate and have another piece of chicken." I passed up my plate and they gave me a drum stick. "Pass up your plate and have some potatoes," and I passed up my plate and they gave me a few more potatoes. "Pass up your plate and have another piece of pie," and I passed up my plate and they gave me another piece of pie. Now, this is the way they do it in Indianapolis: "Bro. Brown, pass up your plate and have another chicken" (great laughter). "Pass up your plate and have another hill of potatoes." (Uproarious laughter.) "Pass up your plate and have a couple more pies." (Convention convulsed.) Now this is the way we do in Indianapolis and Indianapolis is waiting to receive you. I believe that Boston used to claim that she was the hub; well, she was once (laughter), but she has been *retired*, and Indianapolis is the hub and the spokes go everywhere. No matter where you go with that Convention you will have to go through Indianapolis, so you might as well stop off (great laughter). I need not say more for I am sure you want to come. In closing I will say that while I think I am prepared to die I will try very hard to live until the next Convention comes so that I may be there to greet you. (Great laughter and applause.)

REV. MARSHAL: Have you an organization of Sunday Schools in your state?

MR. JACOBS: There is the organization (pointing to Mr. Meigs). [Great laughter and applause.]

MR. MEIGS: I omitted to say that I asked the various county officers to join in this invitation, and the reply has come from one end of the state to the other, "We join with Indianapolis in inviting the Convention."

MR. HARTSHORN: I will ask Bro. Meigs if he will have Boston baked beans for our lunch if we go to Indianapolis?

MR. MEIGS: Certainly; we make them there and ship them to Boston. (Great laughter.)

## INVITATION TO DENVER, COLORADO.

BY MAJOR E. W. HALFORD.

*Mr. President and Members of the Convention:*—I am sure I have enjoyed as much as you have the good joke of inviting the next Convention to meet in Indianapolis (great laughter). But the entertaining of the next Convention, it strikes me, is a somewhat serious matter.

I stand in rather a peculiar relation. As a native born Englishman, of course nothing would please me better than to go under the banner of St. George at Toronto. Having spent most of a quarter of a century of my life in Indianapolis, and having had something to do with the Sunday Schools there, and I am very glad to know from my friend, Mr. Meigs, that the spirit that I had something to do with imbuing Indianapolis with has not yet totally departed from that city, but in the Providence of God it has been my lot to go out west and grow up with the country, and I come to you with no preparation but with the spontaniety that belongs to the section of our country west of the Missouri river [applause] to give you a cordial invitation to hold your next Convention in the city of Denver [applause]. I am not prepared with letters; I have read in a book with which you probably are more or less acquainted that "the letter killeth" [uproarious laughter], "the spirit giveth life." [Cheers.] I can assure you, sir, and brethren, that nowhere on this continent is there a spirit that will greet you with more warmth than the spirit found in that canyon city of the Rockies. Nestling at the feet of that main range she is beautiful for situation. I am not here, however, to proclaim the matchless beauties of Denver. It has been my lot to travel somewhat over the world and I can say to you that never have my eyes rested upon scenery that surpassed in grandeur or in magnificence the panorama that unrolls to the eye of the citizen of Denver every morning as he looks upon one hundred and twenty-five miles of snow-clad Rockies, from Pike's Peak upon the south to Long's Peak upon the north. [Applause.] If you are looking for beauties of nature, if you are looking to the hills from whence cometh your strength, there are no hills in the world that can exceed in beauty and strength the marvelous snow-clad summits that are to be seen from the city of Denver. [Applause.]

But, my friends, you are not to go to Denver or to anywhere else for pleasure. You will have all the pleasure you want and all the open-hearted hospitality you can possibly use, and when you have left there will be twelve baskets of the fragments to be gathered together for any other Convention that may come to Denver. [Applause.] You will find in Denver, and I say it with some knowledge of every city in the United States of its size, without any question the best-built city on the American continent. You will find there the most splendid homes, filled with the most splendid people, with the largest hearts and with the most ample provision for this Convention or any other.

You will find there the finest churches on this continent. There are at least three whose auditoriums exceed any other auditorium on this continent with one exception, and I think I may say that because in my life I have had opportunity to see most of them. You will find there the largest church organ but one in the world in the finest church auditorium that ever I have seen with but very few exceptions. And all these are at your command for your sessions.

But, Mr. President and friends, I am here to speak for Denver from another reason which is paramount and commanding in my judgment. Brethren, what good does it do for this International Convention to prance up and down forever on the eastern rim of this continent, never penetrating more than five hundred miles into the interior. It is the Macedonian cry of this section of the country which pleads in more eloquent tones than I can, and commanding, for you to go there and do them good. [Applause.] Shall that entire section of the country be forever neglected?

MR. JACOBS: No, sir!

MAJOR HALFORD: No, sir! What is the use of going to Toronto, where their work is so splendidly organized, or to the city of Indianapolis, in the center of population, with its Sunday School work so well equipped, and having above all a man like Meigs [applause], what in the name of common sense, in the name of our common religion is the necessity of going there! [Laughter and applause.]

I stood in the streets of Denver and saw tramping through those magnificent thoroughfares that matchless procession of the Society of Christian Endeavor as they were going to San Francisco. Every morning the newspapers from Bangor to San Francisco, from the narrows in New York bay to the Golden Gate in San Francisco harbor were telling everywhere and all over the world of the movement of those trains of the Christian Endeavor; and such a stimulus came to Christian work and activity all over this land as has never been known before. [Applause.] If you desire to so stimulate the Sunday School work, let the trains from San Francisco and the trains from the east and from the north and from the south come together like mercy and peace and kiss each other on the summits of the Rocky Mountains. [Applause.]

I will not say more. I could talk all day upon the necessity and upon the advantage and upon the privilege of this Convention's coming to Denver. [Applause.]

MR. JACOBS: And you would not tire us out either. [Applause.]

MAJOR HALFORD: And I am not getting tired! I appreciate your kindness and your kind hearing. Dear friends, I have stood on platforms and pleaded for the Young Men's Christian Association in different parts of our country. I stand here today by the Providence of God and by the selection of the brethren and sisters from Colorado to ask in the name of my Master that you come to us there. It is still the Great American Desert in more senses than the physical. It is in some

sense yet a spiritual desert, and you, my dear friends, can bring those streams that make glad the city of our God, and leave us the inspiration of your presence and of your work, until that whole wilderness west of the Missouri river shall bud and blossom like the rose. [Applause.]

We have the official invitation of the Arapahoe Sunday School convention. It lays its invitation at your feet and begs you to come there and do us good. [Great applause.]

MR. GEO. G. WALLACE, Neb.: I wish to second that invitation and at the same time to say that I feel the invitation will be impressed upon you if you know who the gentleman is who has presented it in such eloquent words. Major Halford has left his impression on the journalism of the north in the establishment of one of the great Chicago papers; in his younger days in the editorial management of the Indianapolis Journal; and later on he was Private Secretary for President Harrison and had much to do at that time with the movements in our national history. He is a Christian man without guile. He was placed at the head of the Young Men's Christian Association at Omaha. When he was transferred to Denver he was immediately recognized as a leader and made President of the Young Men's Christian Association there. He is now stationed in Atlanta. He is Major Halford of the United States army. [Applause.] I wish to say that I bow to the eloquence of his pleading and shall vote for Denver. I hope that you will go because of the stimulus of your presence.

MR. JACOBS: That gentleman is Mr. Wallace of Nebraska, the President of the congress that was held of the northwestern states in the course of the Omaha Exposition. [Applause.]

### INVITATION TO TORONTO, ONT.

BY REV. J. J. REDDITT.

*Mr. Chairman and Friends:*—I have been filled with regret this morning that the engagement of our brother, Dr. Potts, made it necessary for him to return home. It was the unanimous wish of our representatives that he should have been here to have given this invitation.

We are not armed this morning with any documents beyond the official document presented to you by the chairman of the Executive Committee to hold your next assembly in the Queen City of our western Canada, Toronto. We do not deem it necessary to come with such documents. In the simplicity of our Canadian frankness we knew you would believe in the heartiness of the invitation and the desirability of coming. We have felt confident from the first time we set foot in this city that it was a foreordained conclusion that you would come to Toronto in 1902. I need not say anything about the desirability of coming to Toronto; to those from the south, the east and north of this great republic it is simply a repetition of that common old stanza so often sung:

"I have been there and oft would go,  
'Tis like a little heaven below."

[Laughter and applause.]

I trust that in selecting a place you will obey the scriptural injunction, "the last shall be first," and thus Toronto will get first place. I want to say that it is necessary sometime after you have had a look at desert places to go and take a look at those that blossom like the rose; it is very desirable that our friends in the west should come over into Canada and behold the beauties of that land spoken of in that good book that extends from the river unto the ends of the earth. [Applause.] May I say to you that the meeting convened in Toronto to consider the advisability of inviting the fourth world's and the tenth International Convention to meet in Toronto in 1902 was perchance the most enthusiastic meeting of the kind ever held in that city and to the workers of this great republic familiar with Toronto Sunday School and religious work this means a great deal. It was a very representative meeting and with an unanimity that was most remarkable they heartily concurred in sending the invitation. The hospitality of the mayor and the corporation is extended.

Toronto is known as the Convention city of Canada. It is most beautifully situated. With all due respect to my versatile brother from Indianapolis the Canadian contingent reached Atlanta without having heard at all of Indianapolis! [Laughter.] It is easy of access from all parts of the continent.

Toronto is a city of churches. We have heard of the marvelous churches in that wonderful Pike's Peak country; we have many of them from the center of the city right out into the suburbs.

We have one of the finest audience rooms to be found on this continent, with perfect acoustic properties, with sanitary arrangements complete and mechanical contrivances to control the atmosphere and keep you in the most perfect comfort without opening a window; every one of its five thousand chairs is in plain view of the speaker; and it has the most magnificent orchestra under the sun.

We have some things in the city of Toronto that would delight you. While I agree with the statement that it is the primary duty of the Convention to meet for the promotion of Sunday School interests, it is at least a good secondary purpose to meet occasionally where the results of Christianity are so widely known. When I speak of the city of Toronto I speak of a city, upon the testimony of no less an authority than Dr. Crafts, which is the best Sabbath observing city on the continent [applause] and perchance the equal of anything in the world. There is no traffic of any description on the Lord's Day; no open stands of any kind; no newspapers [applause]. It is a bulwark to the Sunday School work in our country and we want you to come and see it and by the Grace of God we propose to hold it. It is one of the cleanliest kept cities on this continent. Its street car system is the admiration of this continent. We can give you a trolley ride of thirty-six miles for twenty-five cents [applause]. We have splendid walks about the city to assist the recuperative powers of the delegates.

We have an excellent place of meeting, splendid homes and the heartiest of invitations for you.

Again, I think I have the highest authority for saying that the next world's Convention and this will be merged in one; then it is highly fitting that it should be held in that portion of our great world's work on this continent where it has not been held before, and the British brethren have expressed the wish that the meeting be held in Canada and in its Queen City, Toronto. In recognition of the good fellowship and hearty sympathy existing between our two great nations I think you should vote to go to Toronto. Come up and see us. We shall welcome you with all the heartiness imaginable. We have appreciated the welcome extended to us here and we shall do our best to make you all feel glad that you decided to meet in Toronto. Come and see us.

MR. ALFRED DAY, Ont.: I take the heartiest pleasure in seconding this invitation.

It was moved and seconded and carried that the Convention now proceed to a vote.

T. S. THOMPSON, Wis.: Milwaukee extends an invitation.

THE PRESIDENT: Upon this question only delegates can vote. The question is on holding the next International Convention in 1902.

REV. O. S. THOMPSON, Ia.: It was the intention of our delegation to extend an invitation to you to hold your next meeting in the beautiful city of Des Moines, but we concluded since these other places are making such a strong appeal not to present our invitation for the present.

A rising vote was then taken on the invitations, disclosing a great majority for Denver.

MR. C. D. MEIGS, Ind.: I move to make the invitation to go to Denver unanimous. [Applause.]

DR. REDDITT, Ont.: I second that motion. [Applause.]

The motion was unanimously carried.

A Chautauqua salute was tendered Major Halford.

MAJOR HALFORD: *Mr. President and Members of the Convention*:—I am hardly at command of myself to thank you sufficiently for the very splendid and magnificent way in which you have responded to the invitation that I had the honor to extend. I can only assure you that I believe you have acted under the ordination of Almighty God, and I can assure you, sir, that it was foreordained, at least immediately after the address from Toronto, a city certainly that has not the slightest need of any religious Convention.

You are coming to Denver! I assure you that you shall have the heartiest welcome and a splendid time, and the assurance in your own hearts when you go away from it that you have left behind you a permanent blessing. May the Lord bless you here and bless you there. [Great applause.]

MR. C. D. MEIGS: To show how completely I have turned for my friends in Denver let me say that Indianapolis is the home of the International Poet, James Whitcomb Riley, and in his own words, "If you don't now go to Denver the goblins will get you sure; watch out!" [Laughter and applause.]

Mrs. W. P. Davis sang "The Mother's Good By."

The President then introduced Mr. E. B. Stevenson of Iowa, who was received with applause.

## THE AMERICAN SUNDAY SCHOOL UNION.

BY SUPT. E. B. STEVENSON OF IOWA.

*"Mr. President and Members of the Convention:—*It is a well-known fact that no less than two-thirds of the population of the United States live in the rural districts, and that no one will dispute another great truth that at least two-thirds of the money which is spent in Christian work is spent upon one-third of the population of our cities, while but one-third is spent upon the two-thirds population which live in the country.

This to my mind is one of the most fruitful fields that we have. It is a fact that a great majority of the leading men of this country came from farms. Nineteen of our twenty-four Presidents of the United States were country boys. Dr. Howard Crosby, of New York, said a few years ago that so far as he knew at that time he was the only city-bred minister in that great metropolis. Of 127 of the leading business men in Chicago, 125 of them were country boys. Five years ago I wrote a letter to each of 100 of the leading business men of my home city, Cedar Rapids, Iowa, asking them where they spent the first fifteen years of their lives. Ninety-eight of these busy business men were kind enough to answer my question. Eighty-nine of these were country boys. Of the nine which remained two were bootblacks and three were widows' sons, who were obliged to work from early morn till late at night to assist their mothers in getting a livelihood for other members of the family. Four of these had practically nothing to do, were city boys, and I afterwards learned the property which they had had not been accumulated by their own hands, but had been left them by their parents. Since that time two of these four have failed and are now without resources.

A few years ago I was addressing the Ministerial Union of Minneapolis. There were twenty-seven ministers at the meeting that Monday morning, and twenty-five of these were country boys. I care not where you may go, you will find that in every station of life the facts which I have given you concerning these men will be largely true. Presidents of our colleges, professional men of all lines, are coming in from the rural districts to take possession of the great centers of population. In 1850, but 10 per cent lived in the cities, while now fully one-third of our population are living in these centers.

These rural communities are usually made up of people from various portions of the country, as well as from other countries. A Sunday School missionary, in visiting a community in Nebraska, where there were eighteen families, found that five of them were Germans of Lutheran persua-

sion, three were Methodist families from Illinois, two Congregational families from New England, one Presbyterian family from Iowa, six coming from five different states had no religious preference whatever, and one an Episcopalian.

"In a neighborhood of twenty-two families in Iowa, the following facts were brought out: One Methodist family, two Congregational, one Baptist, one Evangelical Association, one Presbyterian, seven that had no church preference, two infidels, one Spiritualist, two Swedenborgian, three Norwegian Lutherans, and one Free Church.

In Wisconsin a community of thirteen families, five of which were Holland Presbyterian inclined, two Methodist, one Baptist, four with no preference, one infidel. These communities give but a fair estimate of the condition of a vast number of the country communities all over the land.

An interdenominational Sunday School missionary while working in Nebraska—from 1880 to 1885—organized 125 Sunday Schools. In each instance he asked the people to decide for themselves the kind of schools which they wished, Methodist, Baptist, Presbyterian, Congregational, or any other denomination. It was the desire of this missionary to plant schools connected with denominations if possible, as he felt that the churches would then have a general oversight of them, and possibly the schools would be made stronger, and would be liable to develop into churches more quickly. Of these 125 schools, 123 were Union and two of them were denominational, showing that the only thing that could be maintained in these communities at first was a little Union school. Ten years later, this missionary wrote to these 125 schools asking for a report. 110 of them reported as being still in existence. When the 125 schools were organized, there were 3,200 scholars in them; the 115 reported a total attendance 4,500; although the number of schools had decreased, yet the total attendance had increased 1,300. Sixty-seven of these schools now have church organizations, and fifty-two of them have church buildings of their own. I give you these facts simply to show that a great majority of the communities all over our country have such a mixed population that the Union school is the only thing that can be maintained with harmony in the beginning.

It has been distinctively settled by the sentiment of this Convention that the work of this great Convention is not missionary, but it is first organization and second educational. There is, however, a great interdenominational society whose business it is to do two other things; they are first, missionary, and second evangelistic. I speak of the great American Sunday School Union, which is the oldest and largest Sunday School missionary society in the world, and on the 24th and 25th of next month will celebrate its diamond (seventy-fifth) anniversary in the city of Philadelphia, to which I now invite you all. During these seventy-five years it has planted over 100,000 Sunday Schools in needy communities. The missionary for Georgia for twenty years, Mr. Dim-

mick, has organized over 700 Sunday Schools in this state. [Applause.] He is thoroughly acquainted in every county, and by hearty co-operation with the state and county officers can give great assistance in the work. You need just what he can give you, and he and his schools need just the organization and education you can give them.

"Professor Hamill told of the town out west where he found the Governor of the state as umpire of a prize fight, and said there was no place for organization there. With my nineteen years of training for just such fields as that, I felt much like a war horse with the noise of battle in my ears, and frankly, Mr. President, as a worker in the old missionary society I could hardly hold myself in this Convention, for I wanted to go to that town and there, in the face of that Governor and all his hosts, plant the banner of Christ, my King. [Cheers and prolonged applause.]

I will close by relating a personal experience.

My attention had been called to a certain neighborhood, where they said the school-house could not be secured for religious services, that the people were all "infidels," and that they did not propose to have their school-house "desecrated" by Sunday School and preacher." One day I had been driving from early morn until dusk. I was about tired out, having called upon some fifteen or twenty families through the day, trying to interest them in our work for the children, when I came upon this community. I called upon the President of the Board of Directors, and asked him if I could have the school-house for a meeting. "No, sir," he said, "we don't propose to have that school-house used for any kind of religious services." He was so abrupt that I asked him if he ran the whole community.

"No, sir; there are two other men who have just as much to say about that school-house as I have. You can go and see them if you want to." I could see little encouragement in this, but decided to go and see them anyway. The next man was as positive as the first, and refused to keep me over night. I went to the third, but it was no use. I then asked him if I could not stay with him over night, whereupon he said, "No, sir; we don't keep religious tramps around here." I drove to the next neighbor; did not tell him my business, but simply drove in and asked to stay with him over night, but he would not keep me, and said "he knew who I was." It was then dark, and I was still over fifteen miles from the nearest town, horses tired and about worn out myself; but there was no alternative, and I had to push on. As I was passing the next house, the farmer was just driving in. He had been to town. I called to him. I told him my experience with his neighbors, and also told him that I would not give ten cents an acre for land in a community like that. I didn't wonder that they were having hard times and suffering, for God could not smile upon a people like that. He said: "Stranger, I had about made up my mind to get out of here myself. If I could find somebody to buy my place I'd go tomorrow. Come

in and stay all night with me." I did not need a second invitation, but drove in. We were unhitching our horses. "Say, stranger," said he, "they are having an anti-monopoly meeting at the school-house tonight; we would better go up."

Of course, I consented, and after supper we went immediately to the school-house. We were late. The promised speaker was not there, and the farmers were making their speeches. It wasn't long until they all had spoken. Finally, some one suggested that they should give the stranger a chance, but others seemed to be afraid lest I should preach, and I hardly knew what to do. At last one man suggested, "Let him preach; what's the difference, let us have him speak." The Chairman then said: "Stranger, can't you make us a speech?" Whereupon I arose and said, "I am not used to political speeches, but lately I was in Chicago, and you know they had a National Convention there. Perhaps you would like to hear about it. There was a man there who made a splendid speech. I took some notes and I will give them to you the best I can." It was a good speech, and full of stories and incidents which I gave as best I could. The anecdotes were entertaining and created quite a little merriment. "Say, stranger," asked one farmer, "can't you make us another speech tomorrow night?"

"Really," I said, "this is the only political speech I have, and that belongs to another man; yet I do not know but what I might give you one on temperance. How would that do?" They said it would be all right. The next day I visited every family in the neighborhood, and found that there were a number who did not believe as did the board of directors. So that night, at the close of my meeting, by previous arrangement, a brother got up and moved that they have another meeting the next night. Four or five were on their feet at once to second the motion. Of course, I remained. That night I gave them a Gospel temperance address. As soon as I was through, a good old lady jumped to her feet excitedly, and said: "I motion you that we ask this here brother to stay and preach us a regular old-fashioned, unadulterated, Gospel sermon tomorrow morning at ten o'clock. I think it is a shame that we have lived here like a lot of heathen; we have no preaching, nor nothing." At least a half dozen were on their feet at once to second the motion. I asked all those who were in favor to stand. Every one, except the three members of the board of directors, was up at once. When I asked those who were opposed to stand, no one arose; so, of course, the call was unanimous. The school-house was opened the next day, and a Sabbath School was organized. This was in the spring. It continued during the summer, and in the fall we held special meetings with them, and one after another gave their hearts to Christ. We visited nearly every family in the neighborhood, but were advised not to call upon the President of the Board of Directors, because he had "purchased a whip on purpose to thrash me." One day I was driving by, but I felt I must go in, so I went to the door and knocked. His wife came to meet me.

"Don't come in here," she said. "If you came in here and he found it out, he would kill you."

"Your husband is not such a wicked man as that," I said.

She said she was afraid he was. I asked her where he was. "In the cornfield," she answered; "but don't you go to see him." I got into my wagon and drove as near as I could to where he was, hitched my horse to the fence, and then went over to him. He did not notice me until I came close to him. "How do you do?" I said. "Just as I please; what are you doing here?" "I am calling on the different ones who haven't been out to our meetings; we are having some grand meetings at the school-house, I wish you had been there last night. Three or four of your neighbors gave their hearts to Christ." And I gave him their names. "Yes," he said, "I know you; I have seen carloads of just such fellows as you. You are around here trying to stir up these people; then you will raise a lot of money, stick it in your pocket and skip the country." He then began to abuse me roundly. I stood there till he was through, then put my hand on his shoulder, and offering a word of prayer for God's blessing upon him, and to help him to become a Christian, turned and went off. As I was about to announce the opening hymn that night at our service, he came in. He reached out his hand to me, and gave me a warm handshake. I asked, "What is the matter?" I then sat down and told him he might tell the congregation. He gave them our experience in the cornfield, said he had watched me until I was out of sight, and he then knelt down on his knees. With tears in his eyes, he said, "I made up my mind not to get off my knees until I had found a Saviour that would give me strength to stand by and take such abuse as I gave him without a word." He then went around the room to his neighbors, grasped them by the hand, and pleaded with them to give their hearts to God. There were between forty and fifty conversions before that meeting was over. A church was organized there, a building erected and dedicated to the Gospel work, and that man is now one of the officers of the church. [Great applause.]

## THE FOREIGN S. S. ASSOCIATION OF THE. U. S.

BY H. C. WOODRUFF, D. D., OF NEW YORK.

The Foreign Sunday School Association is a labor of love for the children of other countries. It is international and interdenominational in its nature. While sympathizing with all wise forms of religious and charitable work, it has an aim and method distinctly its own. Its aim is to aid and establish Sunday School work in foreign countries. It seeks to stimulate voluntary Christian labor in other countries similar to that which in this country has made such remarkable contribution to the religious life of the nation.

To this end we furnish hymn books, Bible pictures, library books, Children's Illustrated Sunday School papers, and where needed, small donations of money.

Our method is almost entirely correspondence, our working force is a body of ladies and gentlemen, voluntarily associated, engaged in letter writing to workers actual or potential, whose addresses in foreign countries we can obtain from trustworthy sources. In this way we are able to cultivate an acquaintance at once intimate and extended with the personnel and conditions of Sunday School work abroad. A moment's thought will show that the advantages of this can hardly be overestimated. Our correspondence embraces three general divisions.

In some countries we have been pioneers. There was in them when we began no other organization engaged in distinctively Sunday School work.

We reach native Christians in lands nominally Christian and aid them in their efforts at self evangelization in Sunday School work.

We correspond with the missionaries of various denominational Boards, aiding them in their distinctively Sunday School work, which, unfortunately, between the smallness of appropriations and the number and variety of the demands and departments of the work, is likely to receive less than adequate attention. Sunday School work would languish if left without special care in this country, how much more where it is less known, valued and equipped, and has not yet won a recognized and established position among us.

Our work has several incidental and essential results of unmistakable value:

1. It aids Sunday observances by providing for children and adults suitable occupation for its hours.

2. It trains children in Bible study at an age when they are most impressible by its truths.

3. It avoids national pride and takes advantage of national peculiarities by offering each nation an opportunity to engage in the work of self-evangelization with an open Bible.

4. It reaches through the children parents and friends often inaccessible to other agencies.

5. It binds nation to nation by the strong and flexible bond of Christian fellowship, woven by long continued and intimate correspondence, co-operation and interest in common work, in which soul has confided to soul its defeats and successes in the progress of the Kingdom. The letters we receive evince surprise and delight that Christian friends so far away should know of and care for the workers and their work, and express high and warm appreciation of our sympathy and prayers.

Our work is so much done in connection with other individuals and organizations that it would be unwise to attempt to say what part in the aggregate belongs to our credit. We have no desire to boast beyond our measure, but while recognizing to the full the work and co-operation of others the statement may be hazarded, that if the history of a large part of the Sunday School work of the world outside of English speaking countries were accurately traced to its source,

it would reveal, in some stage, the counsel or co-operation of the founder of our Association, or of the organization he has founded. We are now touching with our correspondence France, Germany, Spain, Portugal, Italy, Bohemia, Moravia, Bulgaria, Egypt, India, China, Japan, Mexico, Brazil, and several republics of Central and South America.

A part of our work during last year was : (1), To supply 129 workers and 4,000 children in Italy, Portugal, Spain, Mexico and South America with a children's Sunday School illustrated paper; (2), To pay for the support of similar papers in Japan, which we began many years ago, and which have now reached a circulation of 5,000 copies monthly, and are partly self-supporting; (3), To pay for the publication of four editions (Arabic, Japanese, Portuguese and Spanish) of one thousand copies each of a Sunday School library book for these nations; (4), To pay one hundred dollars for the publication of lesson helps in Bohemia which are used by workers of different denominations in that country, and beside the above, we have corresponded with and sent aid to a number of correspondents in Germany, France, India, Egypt, China, and elsewhere.

We are in urgent need of funds to carry on our work. Reduction of receipts during the recent financial depression occasioned a retrenchment which acted disastrously upon our work, which we have not yet been able to restore. Our correspondents write piteously of the effect of the reduction upon the work, while they testify to their appreciation of it by contributions which their poverty makes akin to the widow's mite.

Our natural constituency is the Sunday Schools of this country. The interdenominational nature of our work removes any obstacle to the appeal which our motto, "Children's Work for Children," makes to their intelligent sympathy.

Our work also commends itself to all who love children; who believe in Bible study, Sunday observances and national self-help in evangelization.

We appeal to all such to cooperate with us in aiding these needy but faithful workers. The nature of our organization is such that with increased receipts we could multiply indefinitely our present work without materially increasing our administrative expenses. If to any these appear at first disproportionately large, a closer observation will show that it is only because our receipts are so small, and because account is not taken of the large amount of voluntary work done. No officer or member of the association receives a salary. Our work is so varied in nature, that the smallest donation can be advantageously appropriated for individual workers; while considerable sums in the aggregate are demanded for the overcoming of the terrible and painful dearth of Christian literature, an assistance which is most highly appreciated and of great usefulness in attracting scholars to the schools, and reaching their parents when carried to their homes.

To keep abreast of the opportunities of the work we need

the cooperation of old friends and new. We ask of you two favors. (1), Will you help us in our work, either by personal contribution, or by interesting some Sunday Schools in our behalf? (2), If you do not yet feel inclined to help us, but are interested enough to know more, will you write to our office, No. 67 Schermerhorn Street, Brooklyn, N. Y., requesting further information.

The Benediction was pronounced by Dr. Rice.

## FOURTH DAY—AFTERNOON SESSION.

### SATURDAY AFTERNOON—NINTH SESSION.

APRIL 29.

The opening song service was conducted by Prof. B. C. Davis, of Atlanta.

Rev. E. Morris Fergusson, of New Jersey, led in prayer.

"There is a green hill far away" and "All hail to the power of Jesus' name" were sung.

At 3:15 p. m. the President introduced Mr. Marion Lawrence, of Ohio.

### GRADING AND MANAGEMENT.

MARION LAWRENCE, OF OHIO.

*Mr. President and Members of the Convention:*—It will be exceedingly difficult to give any sort of suitable treatment to a subject like this in twenty minutes. I can give simply a few points touching the subject here and there. I cannot in any manner go into the details that might profitably be considered in the discussion of such a topic as this.

First of all, the topic, is wrong end first, in that grading is only one feature of management, and can well be omitted from the subject. I would like to say also in the beginning that I may refer, and probably will, a number of times to the Sunday School with which I am connected, and of which I have been Superintendent for the last twenty-two years. I do this because I find I can give you the best help in this way, and I assure you, dear friends, that it is without the slightest thought or desire on my part to say anything good of our school; but simply because I am better acquainted with its methods than I am with those of any other school.

First of all I want to say that we need in the very beginning a definition of Sunday School. It is not an institution, as I understand it, but is simply one of the services of the

church. When the pastor stands behind the sacred desk and preaches, that is the preaching service of the church. When we come together in a missionary meeting, that is the missionary service of the church. When we come together in the mid-week meeting, it is largely a prayer service of the church. When we come together in the Sunday School, it is to my mind the Bible-study service of the church. That is what the Sunday School is, as I understand it. This being the case the authority of management is vested in the church, and the church should look after the management of its Sunday School.

I will bring to you this afternoon five desirable conditions to the successful management of a Sunday School. You will observe that I say "desirable;" they are not essential; and I will speak chiefly from my own experience.

First of all I will speak of the Equipment. We need in our Sunday Schools, if they are to be managed to produce the largest results, the very best possible equipment. It is no disparagement to the schools that have limitations in this regard to speak of something better, for we are all looking forward to something better. I would like to spend the entire time speaking of equipment, but it will not be possible this afternoon. I would like to speak of the Sunday School building that is desirable, with its various rooms for various departments, with its qualifications that are referred to in the *Sunday School Times* as "separateness" and "togetherness." The seating should be considered well; and there should be blackboards and maps and charts, sand maps, and commentaries and leaf clusters, and Bibles and song books, plenty of them; and papers and teachers' helps of every kind. But I would like to say that equipment never made a Sunday School, any more than a library ever made a good scholar, or a box of tools ever made a good mechanic. We have been told, and I believe it, that the best workmen use few tools. Sometimes you will meet a carpenter with a beautifully carved box, and his name put upon the top in brass tacks; but ordinarily the man that is doing the best work requires few tools. We want the best, and we want all we need; but equipment never made a Sunday School. There are Sunday Schools today held within four square walls, in a single room, that are greatly better in results than schools held in better adapted buildings. Why? Because they are doing better work. It does not end with equipment. A boy with a line made of cotton thread, and a pin hook, may catch more fish than a man with a ten dollar outfit of pole and line and reel.

The second point is Organization. We need to plan our work and then work our plan. In this connection I might speak of grading. Every school ought to be graded; no matter if it has but twenty-five children, it can be graded, and it ought to be graded. It ought to be graded for the same reason that a day school is graded. There are, of course, in the ordinary Sunday School three grades: those that cannot read, the younger scholars that can read, and the older ones. There

are intervening grades that may be used as preferred. In our own school I will name the grades: First of all, we have the cradle roll. We have on this roll what Mr. Jacobs has been pleased to call "the pink-toed brigade," sixty-eight. The next is the kindergarten department. I do not like the name, but it is the best we have at our command at present. Kindergarten is not a good name for that department, as it refers to a method of teaching. The next is the Primary Department, then the Junior, then the Intermediate, Young Men and Young Women, Senior, Normal and Home Department. We make good use of the cradle roll, and the Home Department reaches those who for any reason cannot attend school. I want to say that the Home Department has not been unduly magnified from this platform, and I lift my voice and say that the time is not far distant when a Sunday School without a Home Department will be considered as far behind the times as a church without a prayer meeting. [Applause.] The Home Department takes away from every one an excuse for not belonging to the Sunday School. I hope you will not think I am speaking in boastful terms, for I know I am not, but I would like to say that the Home Department can be made to reach the last man and woman in any church. I belong to a church of five hundred members. The Superintendent of our Home Department, the first of January last, reported eighty-eight members of our church not in the Sunday School; in February seventy-six members; in March sixty-six members, and every one of that sixty-six is invited into our Sunday School at least twice a month, and has been for the past five months. They know we are after them, and that they must come into the Sunday School or move away. [Applause.] I want to say that it is a great opportunity for bringing into touch with the Sunday School the officers of our church. We have thirty-six officers in our church, counting the pastor, the deacons, the clerk, the officers of our Young People's Society, the Missionary Society, and of these officers thirty-four are regularly identified with our Sunday School, and the other two are miserable because they have not yielded to our invitations. In regard to the basis of grading, I will not say anything at this time except simply this, that I believe age is the best basis, supplemented by required work, and that this should be in the hands of a very wise committee. The best treatment of the subject of grading that I know of you will find by reading the *Sunday School Times* of a few weeks ago, which contains articles on this subject from the pen of our dear brother E. Morris Fergusson, of New Jersey. [Applause.] If you want a graded Sunday School, you can have it fifty-two Sundays in a year, or fifty-three in 1899. It will not do to let the scholars come into your school, and sit where they like. It will not do for the scholars to bring their friends, and seat them in their classes. It must be attended to in a systematic way. If you wish scholars to desire to come into your Sunday School, make it a graded Sunday School. There is an old saying, that savors a great deal of antiquity, which is in

effect, "Put the cookies on the lower shelf." I do not believe in it at all. When I was a boy, the cookies on the upper shelf were the best cookies; if I had to climb for them I wanted them very much indeed; if mother put the cookies where I could get them very easily, I thought they were a very common kind of cookies. Make your Sunday School hard to get into, by requiring your scholars to come in through the reception department, to agree to be regular in attendance, and to study the lessons and try to carry out the requirements of your school. I know it can be done, for it has been done. Promotions might be considered, but I can only refer to it. Every scholar in the department in which promotions are made should be promoted. Let the promotions apply to every one. We should recognize the work done.

We ought to have more accurate and perfect and permanent records in our Sunday School. Teachers' meetings ought to be held weekly. We ought to have normal work going on in our schools. The solution of the teacher problem, I believe, is to train teachers in your Sunday School, by your Sunday School, for your Sunday School; and you can do this if you have a Normal department continuously in operation. I believe in supplemental work. There ought to be something in addition to the lesson system, no matter what it is, that shall be required of all the scholars, and upon which an examination is held.

Every Sunday School should be a temperance school. I think the teacher who waits for a lesson labeled "Temperance" in order to teach temperance, will not teach it with a great deal of power on that day. We need to teach temperance oftener than that, and we do not need to wait for Temperance Day. We should find an abundance of temperance lessons as we go along.

We need to make our schools missionary schools, for no school can live within itself. I believe that we should have written reviews and written home study work, and that our absentees should be especially looked after. Make your school not only hard to get into but hard to get out of. Some of you who read the Independent probably noticed some years ago the item of a boy, who asked his mother on one occasion if he could remain home from Sunday School. She said, "I prefer that you go." He begged very hard, and she allowed him to stay home if he would not ask to do so again. After his return from the day school on Monday, he said, "Mother, has my Sunday School teacher been here to enquire about my absence?" And she said, "No." "Well," said he, "that is very strange," and so it was. On Tuesday night he asked the same question, and she said "No," and he said, "That is very strange." Wednesday, Thursday and Friday the same, and next Saturday morning the boy said to his mother, "I do not want to go there any more; I don't think they care very much for a fellow around there, or they would have looked me up during this week." That boy came to a logical conclusion, and that boy is only the type of hundreds of boys

that might have been saved if they had been looked after after the first or second absence. Before leaving this point of organization I would like to return for one moment to emphasize one thought in Mr. Fergusson's article in the *Times*, and that is that what we need is not a graded lesson system but graded teachers. [Applause.]

My third item has to do with the Program of the session of the school. I think we ought to have very few signals. There is too much ringing of the bell. We ought not to try to get other people quiet by making a noise ourselves. A session of school has three distinct elements, worship, instruction, and business details. The length of the session is determined by the locality. One hour and a half is the time ordinarily, although I think an hour and a quarter is better. I would give the instruction part of the Sunday School session as much time as all the other parts put together. I believe a Sunday School should be run like a bank, beginning exactly on time, and closing exactly on time. Begin at nine o'clock, if that is your hour, and begin while the clock is striking. We ought to put business methods into the running of the Sunday School. The prayer in the Sunday School should be short and reverent and to the point, especially bearing on the thought of the day. You never should have long prayers in the Sunday School. The music of the day should help the teaching of the day. If it is a Temperance Day, sing temperance music; if it is missionary day, sing missionary music. The music should not leave out altogether the old church hymns, but should include both those and the Sunday School songs.

There should be Variety in our Sunday School sessions; at least a little of it. Do not always do things in the same way every time. No interruptions should be allowed in the Sunday School sessions, and I wish to say, dear friends, that this is one of the weakest points in many of our Sunday Schools. I would like to know how a teacher can teach with power when an officer of the school comes in the midst of her work and asks for a report, and then another officer asks for the money, and another officer comes to distribute papers, and another officer comes in and wants to know how many tickets have been sold for the picnic! She cannot teach in that way. The teacher should have the solid half hour or whatever time is set apart for the lesson, and in this respect the teacher has rights that no officer should disregard. [Applause.] The announcements of the Sunday School should be very few. They should include the services which it is desirable to have the scholars attend, such as the prayer and preaching services of the church.

In my judgment the lesson should not be reviewed at all in the sense of the ordinary day school review, but it is profitable to spend four or five minutes at the blackboard in trying to bring home to the hearts of the scholars one thought or two if you have the time, but better one well done. The distribution of papers, the making of reports and all like matters

should be done at a time when there will be absolutely no interruption to any one who is doing the real work of the school session. The closing should be very quiet and very tender. While I believe we ought do a great deal in the line of instruction, I believe the closing thought of every session should be something to lift the scholars' minds towards Jesus Christ, and their obligations and relations to Him.

The fourth point of the five is with regard to the Officers of the School. It is vital to the carrying out of any good plan to have good officers, those officers who thoroughly understand their work. I would like with your permission to name the officers in our school. In a smaller school, not as many would be required. We regard our pastor as the head of our school. We believe the pastor's is the highest ecclesiastical office in the school. The superintendent or superintendents are the executive officers, and in this regard have the management of the school. If the pastor and the superintendents understand each other, and there is the right spirit, there will be no clash here, and they can be mutually helpful. Then we have a general secretary, and a treasurer, of the whole school, and a superintendent of classification, to whom every scholar is taken on being brought into the school, no matter what the age. No matter what the department, the classification is determined by this officer. No scholar is classified in our school except by this one officer. The next is the superintendent of enrollment, and the roll is kept, I assure you, up to date all the time. This officer keeps the record that tells who have done the required work in every department. We have a librarian with the usual duties of that place; a birthday secretary, to look after the birthday gifts of the school, which are usually for missionary work. We have a biographer or historian, with a large book, in which is a space opposite every name for the writings of things of interest connected with that scholar. We have a chairman of the door-men. Every door should have a door-man, somebody to look after it, and a chairman of the door-men is required in our school, where we have ten of these door-men. Then we have a chairman of what we call our courtesy committee. Many schools now have their teachers visit more than they used to do. They send them out to visit other schools, and they come back and report to their teachers' meeting, and in this way their school is kept in touch with other schools. So we have the courtesy committee of our school to look after such visitors. Before leaving they are asked to inscribe their names in our guests' book. We have a stenographer in our school, and any officer can dictate letters to absent officers and teachers. She is a young lady who serves the school in this way, and in this way we keep everything up to date. The officers I have named compose the superintendent's cabinet, in which are considered matters to be brought before our teachers' meeting or the school. We have a roll call for our teachers; many times our janitor has responded to the roll call with a verse of scripture or prayer. [Applause.]

The last point is the Teacher. This is the hinge on which the Sunday School swings. That superintendent is the best who secures for his teachers the very best conditions under which they shall do their work. I will only name the qualifications for a teacher. First of all, and above every other, is regularity of attendance. I would rather have the poorest teacher of our 87 present every Sunday in the year, than the best teacher we have present forty times. [Applause.] It matters not how well he may teach, the irregular teacher will dissipate the interest of the class. Next to this I would say that a teacher should be punctual, and punctuality means before the school opens. I would say that a teacher ought to be cheerful. If there is anybody who needs to be cheerful it is the teacher. These boys and girls have troubles of their own, and they need a cheerful teacher. The little girl whose doll has broken its head, and the little boy whose wagon is broken, are in trouble, and they want to see a cheerful smile. "Please, Mr. Superintendent," said a boy, "can I go over there where that teacher smiles so much?" Do you know that the smiling teacher, other things being equal, is the best teacher in your school. A little girl, with her toes out of her shoes, came into a school and stood warming herself, and one of those real true teachers with a warm heart came and wrapped her up in her cloak, and said, "Why, how cold you are!" Looking up she said, "I was very cold until you put your arms around me and smiled." There is more warmth in a smile than in a base burner! [Applause.] We need more smiles in our schools. Take your troubles to the Lord, and do not carry them into the Sunday School. Be tactful and be prayerful.

Last of all, we need trained teachers, teachers who can stand by the side of our day school teachers. I am the last one to say a disparaging word about the work of this most magnificent army in the world, the volunteer teachers; but dear friends, we must recognize the need of trained teachers. The real teaching power is, however, the teacher himself, as we heard last night. Down in southern Ohio is an old man; he is feeble of limb; his hair is very white and thin, as he has passed his eightieth mile stone. He was not a very good teacher as teachers go, but he was my Sunday School teacher, and when he put his hand upon my head and said, "My boy, this is the way to go!" I believed him, and I feel the touch of that hand today. Two boys who had never seen a locomotive engine were looking at one one day, and all at once it moved off, with a great puff of steam. The boys were greatly astonished, and one of them, looking after the engine, said, "I know all about it, I believe it is what is in her that makes her go." [Laughter.] Do you know, that is true of the Sunday School teacher. The Gospel of Jesus Christ gets to the heart, not so much by the word as by the life. "We must be what we would seek to have our scholars become." We must live in the lives of our scholars. Let us be to them so they will know that when they are glad we are glad, and when they

are sad we are sad. The teacher that lives in the scholar's heart can mold that scholar in any way he likes. As we were sitting at our table one day there was a tap at our back door. My daughter went to the door, and in rushed one of her little scholars, a ten year old girl by the name of Eva Haven. She put her arms around my daughter's waist and buried her face in her dress, and sobbed as though her heart would break. "What is the matter, my dear," said my daughter. She said, "O, my little baby brother just died, and I had to come and tell you; I knew you would be so sorry and cry with me!" A teacher who lives like that in the heart of a scholar can do anything she wishes for that scholar.

The teacher must be prayerful. If you would win souls to Jesus Christ, you must be prayerful. It is not enough to teach like Socrates; you must live like Christ. [Applause.]

THE PRESIDENT: I take pleasure in introducing to you Mr. A. H. Mills, of Illinois.

### SECURING ATTENDANCE AND LESSON STUDY.

BY A. H. MILLS, OF ILLINOIS.

*Mr. President, Ladies and Gentlemen:*—How to secure attendance and lesson study are two of the most difficult problems ever submitted to a superintendent. They are the burden of every superintendent; they stalk into every Sunday School. Every superintendent has had more than one encounter with these giants, and many of us have been worsted.

I am expected in this brief paper to introduce these Anakims to the part of this audience who are not superintendents, while every superintendent shudders at the very thought of their presence. I am expected also to suggest a plan for their defeat, and to demonstrate the wisdom of the plan by *facts not fancies, by results not theories.*

We live in a progressive age. Progress is in the very atmosphere. It penetrates every department of the human industry. It has at last laid its hands on the Church and the Sunday School. In the former the barriers that have so long divided them are being removed and the great idea of man's need and Christ the sufficient supply, is filling her heart. And in the latter, we are beginning to comprehend the Master's commission—"Feed my lambs"—"Feed my sheep;"—and becoming so full of His spirit that we are able to see His image in the face of a little child though that face may be soiled and the little body covered with rags.

We see this spirit of progress at last in church architecture. Any place used to be good enough for the Sunday School. Now this practical age is demanding the best appliances for our Sunday School, and as these are furnished and applied with common sense and we are baptized with the Holy Spirit, do our schools accomplish the work whereunto He has sent us. In many schools it is impossible to have all these modern appliances; *then do the best you can with what*

*you have*; follow the Master's example when He fed the multitude with five loaves and two fishes, and He will own and bless your faithfulness.

I shall assume that this topic implies that this "attendance" shall be *prompt* and *regular*. And that this "lesson study" shall be *regular* and *faithful home study of the lesson*. Up in Illinois, it was found that the scholars were not the only tardy or absent ones—not the only ones who had not given regular and faithful home study of the lesson, and had forgotten to bring an offering for the Lord. It was found that human nature was much the same, whether in officer, teacher or scholar.

We all know what a withering, blighting effect this condition of affairs had on our schools, how many heart aches we had as we noticed the vacant places, the late comers, the indifferent carelessness about the lesson study. How we longed for help! How anxiously we awaited! How ready we were to decline a re-election! How free we felt when we rolled onto the new superintendent this burden! What a feeling of relief! With what sympathy we consoled the new superintendent, as he poured into our ear a story of his troubles which were but a second edition of what our own had been. And thus it had been for years, and every true superintendent, officer and teacher hails with delight any practical method by which these difficulties may be lessened and finally removed.

To do this very thing is the aim of the "Loyal Army Method." It has been tried in many schools, and *wherever fairly tried*, it has demonstrated its ability to grapple with these evils—for evils they are, which, if left unchecked and uncorrected, will develop in our scholars a spirit of carelessness and indifference that will tell on the manhood and womanhood of the near future.

Now what is this Loyal Army Method? It is a system that stimulates and encourages prompt and regular attendance on the part of officer, teacher and scholar; home study of the lesson and regular contributions. At the end of every quarter a *public recognition of faithfulness in these THREE things is given before the school*; and at the end of the year, a *public recognition before the church and school of those who have been faithful during the year*. . . . .

We are indebted to Bro. W. B. Jacobs, Illinois' faithful and efficient secretary, for this method. He found that giant evils had their haunts even in his school, and, David-like, prepared to meet them in deadly conflict. With a heart as brave and a purpose as heroic as that of Joshua and Caleb when they said, "Let us go up at once and possess it, for we are well able to overcome it," our brother prayerfully and earnestly sought some way by which to drive these three children of Anak from his school entirely, or to minimize their power over officer, teacher and scholar.

I can see Brother Jacobs as he is in deep meditation over this question, and I can almost hear him say, "There

are many of our children who attend the public schools two sessions a day, five days in the week for months, and even years, who are never tardy; yet these same children are frequently tardy at the Sunday School; Oh, Father, why is this the case?" The answer came like a flash of lightning. "Because the parents know, and the children know, that the children are *expected* to be on time in the public schools, and a record is kept and a recognition is made of their faithful attendance, while you Sunday School people do not seem to *expect* the scholars to be on time, and no record is kept or *recognition* made of their fidelity."

Again the question came "Why is it that people seem to have money for everything that they wish; while the offering to the Lord is so meager in the Sunday School?" Again the answer came as before: "You keep no individual record, and make no recognition of the faithful." Still again does the question recur to Bro. Jacobs: "Why do our children study their lessons in the public schools, yet come Sunday after Sunday without having looked at the lesson?" The answer came as before: "Because they *expect* the children to study their lessons in the public schools, they keep a record and *recognize* the individual scholar's effort; "Go thou and do likewise, and thou shalt receive thy reward."

This modern Peter, on the housetop at prayer, thus received a vision that is having and will have as wide an effect on the cause of the Master as did the vision of the other Peter on the housetop at Joppa. Each went to his respective work with a prayer for direction, and one is taught that "God is no respecter of persons," and the other is taught that "Inasmuch as ye did it unto the least of these, ye did it unto me."

Brother Jacobs set to work to follow the Spirit's directions, and apply the suggestions to his own school; and as if by magic, the promise is realized. He tried it several years in his own school, and the results were beyond his expectations. Just as those fine carbon filaments in the bulbs of the electric chandelier, when the current is on, glow with brilliancy and brightness, disclosing not only its own presence, but reaching the farthest recesses of the room, so Bro. Jacobs and his Method began to blaze forth in a steady flame, gladdening the hearts and lives of officers and teachers all over this broad land of ours with its beneficent light.

He quietly evolved a system of class books and secretary's books, by which a permanent record is kept of the attendance, lesson study and contribution of every officer, teacher and scholar connected with the school. It notes every one who is on time, and *on time means in his place when the hour has arrived to open the school*. Thus *promptness* is emphasized, is placed at a premium as it should be, and our scholars will grow up with this idea fixed in the mind, and it will run through their whole business life. Many a business man has failed because he did not take for his life motto, "Be on time." And many another man, no better en-

dowed by nature, has made his life a success, because he took those words for his ideal, and molded his life in accordance therewith. Many a battle has been lost because the general bringing re-enforcements was not on time. The battle of Waterloo was lost, Napoleon an exile, France in the dust, and the political history of Europe changed, all because Grouchy was not on time. The battle of Waterloo was won, Wellington the victor, the English flag supreme, all because Blucher was on time.

The motto of the Loyal Army Sunday School is "*On time; a learned lesson, an offering for Christ, every time.*"

A record is kept every Sunday of these *three* things, so at the end of every quarter, there being thirteen Sundays, it is possible for each one to have thirty-nine recognition marks to his credit. But absolute perfection is not required. The standard is placed at thirty credits, and all persons connected with the school, who during the quarter have thirty credit marks, receive a certificate signed by the superintendent. This certificate is given for faithful attendance, lesson study and contributions during the quarter; the names of those receiving the certificates are placed on the Roll of Honor, for that quarter, and their names publicly announced, the certificates being given in the presence of the entire school. Another quarter's work is then begun, and at the end of the quarter the same plan is adopted. At the end of the year a large Diploma, issued by the State Sunday School Association, is publicly presented to each one who has received a Certificate of Merit for each of the four quarters; this annual presentation may be attended with some special program; it is known as "Honor Day," and can be made a very impressive service.

Our state workers have attended two of the three Honor Day exercises in our school and presented the diplomas, and I am sure that no one who witnessed those scenes will ever forget that the *Sunday School is adapted to all ages*. An old white haired grandfather of eighty-two and the baby boy of four were standing side by side, with sixty-eight others, officers, teachers and scholars, each receiving a public recognition for faithful attendance, lesson study and contributions during the year 1896; or in 1899, when this faithful old saint in Israel, now eighty-four, and this same little boy, now six, and a wee tot of a baby girl of three, came walking down the church aisle, side by side, to the front of the pulpit, leading eighty others, officers, teachers and scholars, and there each received a diploma as "Loyal Soldiers of Jesus Christ" for the year 1898. This aged man last year attended two schools, and received a diploma in each. This little boy received his third year diploma last January; and this baby girl entered our school in September of 1897, after she was two years old in August, and during the last quarter of 1897, and the entire year of 1898, little Martha was absent but once and then she was sick. She always had the Golden Text, no matter how long it was, and she not only came herself

but she always brought her father and mother, and behold, "A little child shall lead them."

A word of caution here to teachers and officers. Be careful that your records are correct—the scholars are watching you, and you cannot afford to make any mistake. If through your carelessness some child who is entitled to a certificate and diploma fails to get them, just that moment have you lost your hold on that child—your influence is on the wane. The child's confidence in you has been shaken. I have witnessed this very thing in my own school. Again, be sure your record of each scholar is correct each Sunday in every respect. You cannot do less than this and be true to your scholars and true to yourself.

The method also provides that if a pupil is going to be absent on a certain Sunday he can see his teacher before Sunday, recite his lesson, make his offering and get his three credits, or there are blank letters of introduction signed by the superintendent, which can be filled out and given to a scholar who is to be out of the city over Sunday, directed to the superintendent of the school which the scholar expects to attend the next Sunday, and this letter has also on it places for keeping the record for three months' attendance, lesson study and contribution, and a request to the superintendent to have the proper record made for the Sunday or Sundays the visiting scholar attends, and then signed by him and handed back to the visiting scholar; and he brings this back with him and hands it to his teacher, who transfers the record thus returned to his own class record of the home school. Or, if the scholar is ill and unable to attend, he can meet the requirements in regard to home study and send his offering by someone else, and thus is entitled to two of the three credits. I use all three of these plans in my own school. It keeps the teacher, scholar and superintendent in close touch with one another. Two years ago some of my officers, teachers and scholars visited the Atlantic and Pacific coasts, and my school extended from Sandy Hook to the Golden Gate.

When the time arrives, *begin*, if you and the janitor are the only persons present, and give him positive instruction to open the school should *you* also fail to be *on time*. Being on time doesn't mean around the door, in the street or yard, but in our respective places.

In reference to lesson study, the requirements must be left largely to the judgment of individual teachers. It would not be right to require the same amount of study from primary or intermediate classes as from adult classes. Do not require too much at first, or you will discourage them at the very threshold. As they comply, you can gradually increase your demand, and they will be as readily complied with. Encourage them in their study, show them how to study, arouse their curiosity by relating some striking thought or incident connected with the next Sunday's lesson. Give this one something to find out, that one something else, and so on.

You have noticed that I have included a consideration of an offering for the Lord every Sunday. I did so for two reasons—first, every superintendent has had the financial giant to fight; and, second, the Loyal Army Plan meets this evil also. A word of explanation about contributions. It is not the *amount* the scholar gives, but it is the *number* of times during the quarter or year that he brings his offerings to the Lord. A child that can contribute *only a nickel* during the quarter, encourage him to divide it into *five offerings of one cent each*; it will bring a double blessing to him. First, it will teach him *regularity* in making his offerings; and second, it will teach him *self-denial* in the saving of the pennies left after making the offering. If he can afford to bring only *a dime, or any other amount*, be sure to do the same way, setting the example yourself, and this will develop systematic giving, and the new generation of church members will be thus trained to regular offerings to the Lord; then our churches will not have to be from thirty days to six months in arrears in paying the ministers their hard-earned salary, and the financial condition of many churches will pass from chaotic to business methods, and the Church Treasurer will no longer be the most over-worked man in the community.

I like the name of this Method—"Loyal." How every true American heart throbs with emotion at the very word. Loyal to whom, and to what?

First of all, loyal to the Great Captain of our Salvation, loyal to the Bible and its faithful study, loyal to the Bible and its Godly living, loyal to our school, loyal to our boyhood, to our girlhood, to our womanhood and to our manhood. "Loyal Army"—the very words send the blood coursing through the veins of every boy and girl with tenfold rapidity.

Within the past year how our soldiers and sailors have added glory and honor to our united country. How the blue and the gray have stood shoulder to shoulder to defend the flag. How Shafter and Lee, Wheeler, Roosevelt and Otis. Dewey, Sampson and Schley, have shed luster upon us all. How in the fire of war, Our Father touched the old Mason and Dixon line and it faded from our sight forever, and we rejoice today in a United Country, stronger in our christian citizenship than ever before.

Such achievements, prized as they are, are not as important as the call today sounding in the ears of every child, "Soldiers of the Army, of the Loyal Army of Jesus Christ." What a grand opportunity for all the brave boys and girls of North America to rally round the banner of our victorious Leader, marching forth filled with a noble purpose *to know and to do the right*.

We held a Bible Institute the latter part of December, 1895, having with us two of our state workers, and one of the results of that Institute was the adoption of this Loyal Army Method in the Presbyterian Sunday School, over which it is my privilege to preside, and the effect on the school can be judged by expressions from officers, teachers and scholars,

in response to the following questions which I submitted to them after one year's trial:

1st. What benefit has the Loyal Sunday School Army Method been to our School?

2d. What benefit has it been to your class?

3d. What benefit has it been to you?

Here are some of the answers: A teacher of girls says, "It has brought my girls to be punctual, it is an incentive to study, it increases collections, it is a general stimulus to me." A scholar says, "It has increased the attendance of our school, and caused the members, to a greater extent, to be on time."

Another teacher says, "It has increased the interest in our school. In my class there has been better attendance and better lesson study. It has been a blessing to me to see the improvement in my class." The teacher of the Bible class, who had taught in the primary department of our public schools for the past thirty-two years, and is one of the best Bible teachers I know, says, "It has made us skirinish around to find one penny at least every Sunday morning. It makes us hustle to be on time. It has been the means of keeping together a large Bible Class, in spite of a poor teacher." An elder says, "Increased attendance and better order. Better lessons and contributions. Deepened my interest in study of the Bible." Another teacher says, "More consecration of teachers and officers—better lesson study, more regular contributions, more systematic study of the Bible." Another elder says, "Encouraged attendance. Promptness and more thorough work. Urged to better work." Another teacher, "It has been the key note of success. Increased promptness, lesson study and contributions. More diligent work for me." The superintendent of the Primary Department says, "The children learn the Golden Text better."

Our pastor, who had been with us nearly eight years, said to our congregation on April 5th, 1897, at the annual meeting, that the Sunday School had never been as large and enthusiastic or doing as definite, helpful and systematic work as during the past year.

We have used the Loyal Army Method now over three years, and here are the opinions of a few of these same officers, teachers and scholars after that period of experience. An Assistant Superintendent says, "It has been a great benefit to our school. Made the pupils more regular in attendance, more careful in lesson study and in bringing an offering, and that the teachers derive the same benefit as the pupils. Another assistant superintendent says, "A marked increase in attendance, and a more thorough preparation of the lesson on the part of the scholar."

Our secretary says, "More regular and more prompt attendance, more regular contributions, consequently a larger total, better lesson study and better interest in the school. Better application to all features of the work." A teacher of young ladies says, "It has secured better lesson study and more

regular attendance. Aids teachers in interesting pupils, and in home study of the lesson." Superintendent of Intermediate Department says, "Increased interest in lesson study, attendance and contribution." A member of the Bible class, "It has caused a wonderful growth in our school, and educated our teachers." An elder says, "It has been a very great benefit to our schools." A substitute teacher, "It has stimulated regularity, punctuality and proficiency in the study of lesson, and encouragement by large attendance, and stimulation to greater efforts to satisfy hungry souls."

An elder and teacher says, "Increased punctuality and systematic giving. Increased attendance at teachers' meeting, and better results from teaching." Our pastor says, "There has been an upward tendency all the time. Better tone, better work and better results."

We have two mission schools connected with our ehurch. After a year's trial one of the superintendents said, "I think it the best plan to secure regular attendance, lesson study and contributions of which I have any knowledge." Here is the testimony of one of the Assistant Superintendents: "Westminster Chapel has been greatly strengthened by the Loyal Sunday School Army Method, by increase of attendance, contributions and a more careful study of the lessons, and more interest is shown on the part of parents and friends of the scholars. To me the Method has given much encouragement and has helped me in my duties to the school and to the Master."

And after over three years' trial, the Superintendent says, "It has increased the attendance. A larger proportion of the school are in their place on time. We have been able to secure a better study of the lesson at home. It has materially increased our contributions, and while our school was not self supporting before we adopted it, we are now not only self supporting but have been able to give considerable to missions and other worthy objects. And the former assistant superintendent, now a scholar, says: "It has been a wonderful stimulus to me. I strive harder to be there on time. I have more interest in lesson study, am more careful to bring an offering, and if I am unable to attend I send my report of lesson study with my offering. I think the public recognition a great benefit."

The other mission school did not adopt this Method at first, but after several months' trial the teacher of the Bible class said: "It has increased interest in Christian work in several ways. It has brought responsibility home to the individual members. It has encouraged me to do more personal and direct work for Christ." The assistant superintendent, who is also a teacher, said: "All the teachers say they have better lessons and collections, the scholars are on time, and when absent send their collections and report lessons studied. As to my class I know it has done the work I tried to get it to do, that is to study the lesson at home; they are there on time, and our collections are better. As for my-

self, it has inspired a more thorough study and a deeper consecration to Christ and His work."

And after a year and a half's trial, that same assistant superintendent says: "Secured better lesson study, better attendance and contributions, promptness and loyalty on the part of the teachers."

In 1897, the Cumberland Presbyterian Church had about 120 members. It held its services in the rooms of the W. C. T. U. It had a church, school and a mission. The pastor and superintendent are my personal friends. The pastor has been worrying over the Loyal Army Method for about six years; he thought he must have a particular kind of superintendent and certain peculiar surroundings before this Method could be made a success, and when, at the close of 1896, his superintendents expressed a desire to try it in each school, he was rather opposed to it. But the superintendent of the church school had been informed by me what it had done for our school, and he had communicated the facts to the other man, and they insisted that it should be tried; so the supplies were secured and on the first Sunday in January, 1897, the work was started in both schools, and here is the pastor's testimony given in May, 1897: "It has gone beyond my most sanguine expectations. It has increased our attendance 25 per cent. It has increased our prompt attendance 50 per cent. It has increased our collections 33 1-3 per cent. It has given sprightliness to the entire school. I have been stumb'ling over this matter for about six years, for I thought it was necessary to have just the right kind of conditions before it could be worked; I have considered it a great mountain and when we reached it, it was not even a mole hill. It is more workable than I had any idea of and is not nearly so hard to put into execution. This is what it has done for our church school, and it has done as great wonders for our mission school, which meets in a small empty store building, in the north part of the city. It is a plan which is adapted to all classes of schools whether the large church school, where they have all the modern appliances, or suburban schools, mission schools, country schools, and in fact, it can be utilized in any school."

And after two years' trial that same pastor says: "It has materially increased punctuality in attendance of both teachers and scholars, and regularity and amount of the offerings of our school; decided improvement in lesson study, which has led to greater interest and more efficient teaching. I would most earnestly recommend it to other schools. I regard it the best thing that has come to us." The superintendent of one of our Methodist schools says: "We have used it twenty-one months. Average attendance is better, better lessons, and collections increased 20 per cent. Better attendance of teachers." The superintendent of another Methodist school says: "Thirty per cent increase in collections. Elimination of tardy marks. Increase roll of school. Average constantly getting higher. One class earned one hundred per

cent average in one month." This superintendent used banners to designate the class that has the highest average the preceding month.

While there are many persons in this audience who would gladly add their testimony to the value of this Method were it necessary to do so, time will not permit me to even give any more of the many testimonials that have already come under my own observation of the power and ability of this "Giant Killer."

What means this great array of testimony in reference to this Method of removing three of the greatest evils from our Schools? It means that the time has come when we, as Sunday School workers, must see to it that practical methods are used in all our schools. It means that we must use the plans which God has owned and blessed. If you have never tried it, go home and put it in operation in your own school and give it a fair trial, and my word for it, you will not regret it. For I have found no officer, teacher or scholar, where it has been fairly tried, but who recommends to others in the highest terms this wonderful Method.

Oh, fellow officers and teachers, let us rise to the height of our privileges, and utilize every agency that our Father has placed within our reach for the sowing and developing of the divine seed in the hearts and lives of the children whom He has placed under our care. Let us take out of our plans, our hearts and our lives, all selfishness and self-exalting ideas, and be content to be led by the Great Teacher and be Spirit-filled men and women, ready for a life of service; then shall we see the Lord's work prosper as never before. [Great applause.]

The President then introduced Mr. N. B. Broughton, of North Carolina.

## SPIRITUAL POWER IN THE SUNDAY SCHOOL.

MR. N. B. BROUGHTON, OF NORTH CAROLINA.

*Mr. President, Ladies and Gentlemen:*—Until a few days ago, when I saw a copy of the program of this Convention, I thought the subject for consideration at this hour was "Spiritual Results in the Sunday School," but as we cannot have one without the other, they are so far synonymous terms, and therefore we may easily discuss together spiritual results and spiritual power. There is cause for fear, Mr. President, in these days of rapidly multiplying machinery and compact organization, that we shall lose sight of the great fact, that if the Sunday School is a failure as a spiritual organization, it is a failure altogether. I do not wish to be understood as in the slightest degree intimating any criticism on the splendid addresses to which we have listened during the Convention on plans, methods, classifications, equipment, organization and the like; but we all know that there is such a thing as perfection of movement without life.

Several years ago I visited a museum in New York City, and while there saw the most wonderful trapeze performance that I had ever witnessed. While looking at the astonishing performer, I remarked to a friend at my side, "If I didn't know that I am seeing that man with my own eyes, it would be impossible to believe that he could do such wonderful turning, balancing, swinging, etc." In a few minutes the performance ceased, and the wonderful performer proved to be a lifeless automaton run by machinery. It was perfection without life, activity without spirit. Let us plan well our work and work well our plan, but bear in mind, beloved, that we succeed only as our work is spiritual.

There are some conditions to be met if we are to have spiritual power and spiritual results in our Sunday School work, and the first I mention is a clear conviction of God, His Holy Word, and His purposes for us. I know we are often anxious for the prominent professional man or the splendid day school teacher for our Sunday School work, but we should first find out what that man or that woman believes. Does he have doubt about the inspiration of Genesis—that wonderful Book of beginnings? Does he belong with those learned scholars who have discovered that the Book of Job is only a fable? Jacob's idea of God was bounded by a good sized calf-pasture, until God met him at Bethel on a return trip via Esau. In this condition whom has he influenced for worshipping the true God? Not Laban. Jacob was a sharp business man, but until he surrendered to God by holding on to Him as a helpless dependent sinner, he was an unfit witness for Him.

As a second condition, I call you to remember, my friends, there must be a Godly walk with the message, or it will not be received. Lot was given a message direct from God, there was no doubt about its truthfulness. He must himself have believed it to be the truth, but when he went out into the streets of Sodom and repeated what the angels had said to him, "he seemed as one that mocked." Lot had become a prominent citizen; had traded in building lots, stocks and bonds, been appointed judge and all that, and in doing this had lost his testimony as a servant of God. "To be carnally minded is death." We cannot have spiritual power, nor will there be spiritual results in our work so long as we are engaged six days in the week in what we call secular business, and give one day, or a fragment of it, to what we call spiritual work. The truth is, my friends, with the truly spiritual man or woman there is no secular work—it is all sacred. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Again, we need a spirit of prompt obedience to the Divine command, if we would have spiritual power in the Sunday School. Men and women who are willing to do only this or that work, and then only when it suits their convenience, will not add to the spiritual forces in our ranks. We need the spirit of ready obedience to the Divine command,

such as deacon Phillip had, whose ear was so open that he heard God tell him to break away from a great revival of religion going on in Samaria, and go sixty or seventy miles on foot to a desert road to open up the scripture to one man, and he an Ethiopian.

We need also to believe our message, and not be ashamed or afraid to deliver it. Like the poor soiled creature that met Christ at Jacob's well, we need to receive Him into our own hearts, and then go and tell the people, "Come see a man that told me all things that ever I did; is not this the Christ?" Did they see the woman they had known in her life of shame—would they believe her? No, no, they saw the incarnated Christ, they heard his gracious invitation through redeemed lips, and many believed.

My friends, if we would have spiritual power in our Sunday Schools, we must have spirit-filled teachers. If we are to have spiritual results, we must go out in Christ's name and not our own, or that of any church, denomination, sect or creed. Some time ago a brother that I see before me (Rev. B. W. Spillman) and myself held a Sunday School Institute in one of the smaller towns of our state. There came to that meeting the superintendents of the Baptist and the Methodist Sunday Schools of another small town, some ten miles distant. In each of their schools, there were about fifty to sixty enrolled. Both brethren enjoyed the Institute, and on their way back home, each resolved on a house to house canvass for his school. This determination each kept to himself. During the following week both began their work, and it was not long before they met face to face in one of the homes of the village. As they were leaving the house, it came to one of them to say to the other, "Brother, we are both engaged in the same great cause. Your school meets in the morning and mine meets in the afternoon—why should we not lay aside our personal desires and with a prayer for the Holy Spirit's guidance, go out in the name of Christ and say to all this people, 'Come, for all things are ready.'"

The proposition was readily accepted, and the work began. In less than one month both schools had more than doubled their membership. In a few weeks a revival of religion commenced in one of those churches, and in ten days' time one hundred and sixty persons had made a profession of religion. If we undertake this Sunday School work or anything connected with the kingdom of Heaven on selfish or contracted lines, one basket will do to take along; but if we are going to give the people to eat at Christ's command, we will need to take along twelve baskets for the fragments alone.

Mr. President, we need organization, perfection of plans, better equipment and all that; but oh, my friends, our greatest need is Holy Ghost power. May He come upon us and baptize us afresh for this great work to which God has called us. Then, and not till then, shall we have spiritual results. [Applause.]

THE PRESIDENT: It affords me pleasure to present to you Geo. R. Merrill, D. D., of Illinois.

## TRAINING OF TEACHERS.

GEO. R. MERRILL, D.D., OF ILLINOIS.

*Mr. President and Members of the Convention:*—In the consideration of the topic for the purposes of this convention, we may leave out of account the primary teachers—they are solving the problem for themselves. The report made on this platform by the secretary of the primary department of the phenomenal increase of their centers of training in local unions, shows how far along they are in the solution, and gives no uncertain prophecy that other departments of the school will need to arouse themselves if they do not wish to lose sight of these wise workers altogether.

Primary workers, however, may not hastily conclude that they have no interest in this hour's consideration of teacher training for the middle and senior grades. I shall hope to make them see that no other people have such a vital and immediate interest in it as they. I begin by calling your attention to three facts:

1. The primary department, or grade, as I prefer to call it, is today the most interesting, effective, growing, and in many cases the largest grade of the local school.

2. The proportion of youth between fourteen and eighteen, especially of boys, is considerably less in the average school than fifteen years ago.

3. There is an apparent loss of interest and proficiency, beginning soon after the transfer from the primary grade to the main school, and running its course downward in the average school in about four years.

The first fact is unquestionable, and the reason of it so plain that nobody can mistake it. The magnificent development of primary work in the last decade is no mysterious dispensation of Providence, no unreasonable and inexplicable "boom," but the reasonable fruitage under the divine blessing of the intelligent training of the primary teacher.

If the second fact is questioned, let him who doubts investigate in his own town or ward. I shall be most glad of returns that will prove me mistaken.

If you question the third fact, have an honest examination of your school in the middle grade, on the gospel according to John, at the end of our present studies in it, with a view to finding out the pupil's knowledge; first, of the facts of that gospel; second, of the essential elements of the picture of the Divine Lord therein presented, as related to personal salvation. Put the results obtained beside those of a similar examination at the same time in your primary grade, and again if the issue disproves my statement, none will be more glad to know it.

I venture, however, the additional statement that where any contradictory testimony shall be borne, it will come from a school that provides for and secures the training of its teachers in the middle and senior grades, as well as in the primary.

I am an optimist both by nature and by grace, but I confess to a real anxiety when I see so many schools where the only joy and flower of life is in the primary room, and where so speedily and effectively that life is neutralized.

The organization and growth of the junior grade is a telling testimony that we are dealing not with a theory but a widespread condition. The establishment of this grade does not come out of a passion for organization, but in each of the many cases where I have known it has been the effort of the primary workers by inserting an interval of two or three years between their room and the main school, in which they could hold children under trained teachers and under the influence of proved methods, to avert the evil day which they foresee.

The situation presses upon us the importance of the training of teachers for the middle and senior grades. And while the splendid work of the primary department shows us what can be done and gives us inspiration, there is nobody who has such a vital and personal interest in the matter as the primary worker. It means largely the conservation or the dissipation of the results of her endeavor.

I emphasize the fact that successful work in the middle grade of the local school is the critical test of our Sunday School work. The waving banners and loud-voiced horns of our convention are all well; the fellowships, inspiration and clarified visions of the convention are better; the ever-growing and delightful claiming of the earliest days of listing childhood for the children's Savior is best of all. But the battle is lost or won in the middle grade with boys and girls from thirteen to eighteen.

Can any one for a moment imagine that we are going to win these without trained teachers?

Think of the marvelous development in method and attainment of our public schools in the last decade; see that your public school teacher is not only a trained teacher in a sense unknown ten years ago, but is constantly under training while teaching. Your Sunday School scholar of the middle grade is under such a teacher five days in the week and gets from such a teacher her notion of what teaching is and what school means.

Is it strange if we fail either to hold him or to teach him without the Sunday School teacher whose knowledge and whose methods conform somewhat to those under which he is five days in the week?

I have put in the foreground the conditions which give special emphasis just now to the necessity of teacher training for the middle and senior grades:

1. The successful results of such training in the primary grade, which is in danger of being lessened and brought to nothing unless it is supplemented by teacher training in the other grades.

2. The trained teachers of the public schools which makes it more difficult than ever to accomplish anything, or even to hold in the schools youths from thirteen to eighteen without trained teachers.

But there are considerations that go deeper; that are independent of the special conditions that would have weight if there were no trained primary teachers and no thoroughly organized public school system; they relate to the teacher's estimate of himself and his view of the work in which by the grace of God he has part.

I like to say, because I find that teachers remember it, and that often it works in them mightily, that the Sunday School teacher is an artist in character. It is his high employ to take the more or less divine and plastic material of human nature, and with the tool of the word of God, under the direction of the Master-Artist, the Holy Spirit, to mold and fashion it into the image of Jesus Christ. And so he needs to know these things; Jesus Christ, into whose image and likeness he is to fashion the lives of others; the word of God, the tool of divinest temper which has been placed in his hands by the Master-Artist to use for this purpose; and that human nature, which is the material he is to fashion by this tool into that glorious likeness. Other things being equal, it is a self-evident truth to say that the better a teacher knows his Lord, his Bible and his scholar, the better and more successful teacher he will be. The end of all teacher-training is precisely this: That one called of the Lord Jesus to deal in His name, that is, in His stead, with a company, of youths may come to know in the highest attainable degree, the Lord, the Book and the youth.

And I submit that it is only necessary for the conscientious teacher to once plainly set before himself who he is, and unto what he is called, to know himself under bonds to secure the largest and most thorough training for himself and for others. And so I come to consider the nature of that training, and the steps the teacher who is in this convention may take to secure it.

1. The first and foundation training, the training which must be kept up during all other training, for which there is no substitute or alternative, is the training that secures an ever increasing knowledge of Him into whose blessed likeness we are set to conform the classes given to us.

Let us not mistake. There is no antagonism or confusion or division of energy between the training and that which will presently be commended to you. If there were I would not delay one moment in telling you to which you must give yourself.

It is a good thing to know where Jacob's well was, where Robinson says it was, and where Stanley says it was, and how the curb was made on which Jesus sat, and where the stone was quarried. It will help you with your class to know all that, and you ought to know it if you can.

But if one had to choose, it would be of so much more importance that there can be no comparison to be able to say: "I know that Jesus gave the water of life, because I have drank of it and am refreshed and satisfied. Won't you let me take you to Him to get some for yourself?"

The Sunday School teacher of my boyhood was a plain business man. He knew nothing of methods; he had never heard the word pedagogical, or the phrase biblical criticism; but he knew the Lord, and he brought one after another of his class of six boys into a true Christian life, and two into the ministry of the gospel.

First, last, and all the time, teacher-training is a training by all helps accessible, and in all the familiar ways of opportunity and service, into the more perfect knowledge of the living, loving, glorious Lord Jesus Christ.

But along with that, not without or apart from it, but with it, teacher training demands more thorough acquaintance with the tool and the material, the Bible and human nature. This training divides itself into two sorts—general and special; the training that shall better fit for all teaching, and the training that shall especially fit you for next Sunday's teaching.

#### GENERAL TRAINING.

Textbooks and courses of instruction are so numerous, and can be so easily and cheaply procured, that there is no longer excuse for ignorance and lack on the part of the individual teacher.

It is by that individual teacher that our present condition is to be changed—whether he does his work of training alone, or joins other teachers in it.

This paper has its practical teaching for the teacher who hears it, who is not training himself along the best lines to know better the Bible and his scholar, in an urgent entreaty to him, before he goes home, to go to the book stand he may choose and buy the Normal course he may prefer, and begin at once to master it. He will find his profit in it, and will make a real and important contribution to the solution of our present problem. I think too well of teachers to believe, however, that he will be long content to enjoy and profit alone. He will tell another, and induce him to join him, and so in their school or town there will be a normal class.

Of course, if more can be induced to join, and an instructor can be secured, it will be well; but the lack of them is no reason why there should not be a normal class in your school.

Many who are here as delegates are prominent in country and state work. If this matter of teacher training for middle grade work has in your eyes the due importance, you can provide in each convention for a daily normal hour in which a competent instructor shall be provided to give short courses not of show lessons but actual instruction; you can urge preparation everywhere for the diplomas of your state association for successful examination in any normal course, and arrange to have the program of the state convention magnify and dignify the presentation of those diplomas.

All these things will help on the work that needs so much to be prosecuted with enthusiasm and persistency. But after all, the one thing to which this paper looks in the line of general training will be on the way when you, the delegate to this convention who are not contributing now to our needed trained force of workers, buy your normal class course while you are here, and go home to begin, with another if you can find him or her, the normal class in your school.

Five hundred such normal classes, resulting from this convention, will make centers of influence; then he who institutes such a class will find opening before them an undreamed of field of invigorating and empowering knowledge, and with it enlarged success in their work. Of this there can be no doubt. We should be reduced to confusion if it were not true everywhere in the world that one does his best and most successful work with material that he most thoroughly understands, and with a tool with which he is most perfectly at home.

The general preparation thus entered upon and engaged in will not make unnecessary or interfere with special training for the immediate work of next Sunday. That work is the use of a particular passage of scripture to accomplish some particular portion of the great task we have in hand of leading our class to Christ for salvation.

You will notice that we have specialized. Instead of the Bible, it is the lesson; instead of human nature it is my class. Cannot the individual teacher do this alone. Not as well as in the teachers' meeting, because of the specialization already noted, and because in the contact of mind with mind, on the lesson, in the teachers' meeting, there is awakened an activity of the teacher's mind on the lesson, and with it there goes an activity of the Holy Spirit correlated thereto, which are of the same sort as the activity that it awakened in teaching the class, and which does not accompany private study, however earnest and painstaking. And where there are two teachers in a school, who have found this out, there can be a teachers' meeting, which should begin to solve for that school and so for us all the problems of teachers' training. Because I am a pastor I can say without appearing to criticise, that the pastor is, in my judgment, the only who should assist, insist, persist and never desist in the matter of the normal class and teachers' meeting. He is teacher of the church, and I do not see how he can divest himself of responsibility that all the teaching, and especially the teaching of the youth, shall be after the most thorough and complete sort.

"Not competent to do it?" For what purpose were your four years in college and three years in the theological seminary, unless to get such knowledge of the Bible and of human nature as other men are not privileged to acquire; and now you say you cannot impart it! I do not know what you mean; I cannot understand men like you, who have given years of your life to preparation, and have had committed to you of God and His church the function of teaching, when you say you cannot teach,

"I have no time for it." You have all the time there is, and what is it given you for except to build Christian character in your people? Tell me truly, when were you nearest the filling up of the privilege of representing Jesus Christ; when you spent your days getting up that famous sermon of yours entitled, "Don't Make an Idol of Your Bible," or that other one entitled, "The Gospel in the Science of Evolution," at whose delivery the church was crowded to the doors with people who came neither to pray nor praise, and which the morning paper reported with commendatory notices of your liberalism, and a so-called picture of you in the act; or when you spent as many hours perhaps over a dozen verses from the gospel according to St. John, till its vision of Jesus had come to be warm and glowing in your own mind and heart; and then went to meet a dozen teachers out of the forty or fifty of your school, and had them look for an hour through your eyes till they saw, too, and were all aglow, and on the next Sunday really showed Jesus through you to seventy-five or one hundred boys and girls, whose lives are never going to lose the impress of that hour.

The question answers itself. I have led teachers' meetings of all sizes, from two people to five hundred and more. But I never led one where I was not enriched myself in the knowledge and love of the truth, and where I was not certain that my Master's servant's time was being put out to best advantage.

The teacher-training that we need for the middle grade especially of our schools, can be secured and will be entered upon when (1), the individual teacher present in the convention betakes himself at once, "without tarrying for any," to the use of the abundant helps that are within his reach for gaining a better knowledge of his book and his scholar. (2). When pastors in city and country alike begin to realize their own responsibility as head teachers in the churches, and under that sense of responsibility set themselves to return to the churches, through their Sunday School teachers that which the churches, by their seminaries, have given to them.

It is no new thing for this International Convention to lift its voice for teacher-training. It stands for that always. The man of power and tact who is its representative, and compasses annually most of sea and land does it in the interest of a better knowledge of the Book and of the scholar.

But in view of the urgency of the present situation, it would seem to me that for the next triennium we might well in prayer and speech and effort lay special emphasis everywhere on teacher-training in the middle and senior grades. [Applause.]

THE PRESIDENT: It has been decided to close the Convention tonight. So many appointments have been made for tomorrow that it has been deemed unwise to try to hold meetings here tomorrow.

MAJOR HALFORD: I have a telegram received by Mr. Atwater of the Colorado delegation and it reads;

DENVER, COL., April 29, 1899.

*S. H. Atwater, International S. S. Convention, Atlanta, Ga.*  
Tender best wishes from Colorado. We shall have a right royal welcome for the Tenth Convention.

J. H. BEGGS.

Chairman of the Arapahoe Sunday School Association."

[Applause.]

"At the Cross" was sung.

Owing to the lateness of the hour the "Question Drawer," by J. R. Pepper, of Tenn., was omitted.

Dr. O. S. Thompson, of Iowa, offered prayer and the session stood adjourned.

## FOURTH DAY—EVENING SESSION.

### SATURDAY EVENING—TENTH SESSION.

APRIL 29.

An inspiring song service was led by Mr. B. C. Davis, and "America" was sung with a special zest.

Mrs. Ousley sang "The Plains of Peace."

Dr. J. L. Hurlbut, of New York, offered prayer.

The general topic for the addresses of the evening was "The Sunday School Problem in Cities."

President Smith occupied the chair, and introduced the first speaker on the program, Dr. Chas. Roads, of Pennsylvania.

### CITY UNIONS OR ASSOCIATIONS.

BY CHAS. ROADS, D. D., PENN.

When the sower goes forth to sow our blessed interdenominational Sunday School seed in the very greatest cities, he finds the ground as strong as the asphalt or Belgian block of their streets. There is no good ground for our ordinary efforts at organization in cities containing from 250,000 to 1,000,000 people.

Absorbing business, social gayeties, intellectual and political activities, produce thorns enough to crowd to death every union movement in religion. I mean all our ordinary plans and endeavors. There is no neighborliness either between families or churches in metropolitan cities, no general spiritual enthusiasm, no spirit of enterprise for Christ. A few great churches manage with somewhat of city spirit, but most of the churches of all denominations in the largest centers strangely enough are run or dragged along with away back-country methods of work, and under terrible financial burdens.

But the problem of organizing the greatest cities for Christ's work is at the heart of present day Christianity. It must be solved, if our Christ is to go marching on!

I. We have therefore resolved in Pennsylvania to besiege by Sunday School forces our mighty cities, Philadelphia and greater Pittsburg.

1. We found here as everywhere *three deadening metropolitan religious conditions*—the absolute want of any community spirit with which to give form to a Sunday School association; the strange isolation of churches from the splendid life and activities of the city; and the secondary place of the church in every man's thought. The community spirit exists in smaller cities of populations under 100,000. And such cities are at present our best fields for all religious work. Here an earnest pastor is a prominent citizen, and the churches can be united quite easily; they share, often fully, in the tremendous push and energy of the life surging around them; they have church steeples still much higher than the factory smokestack.

While besieging Philadelphia and Pittsburg, we have done our best work this year, also in several large cities under 100,000 population. The capital city, Harrisburg, has been remarkably organized in Sunday School work, with house to house visitation by 1,000 trained Christian visitors, who were so pleased with their one-day's work, January 2, they have become a permanent army of watchers for every new family and visitors. Harrisburg, also, has organized its superintendents to visit each other's schools, and has permanent office headquarters for aggressive associated work.

Altoona is our teacher-training city, as is also Williamsport. In both, good associations are lifting up the grade of Bible teaching, with great spiritual results.

Lancaster, Shamokin and Doylestown had fine lecture courses on practical Sunday School topics, attended by hundreds of workers. Oil City, Reading, Williamsport and other cities have Superintendents' Associations, doing city-wide service in Bible work.

But organizing these cities under 100,000 is child's play compared with Philadelphia or New York. Indeed these smaller cities are not only our best fields but the easiest of all fields in association work; not without earnest efforts, of course, but responding to such effort quickly and enthusiastically, far better than small towns, villages, or sparsely settled country, where, though there is neighborliness enough and to spare, as the gossips prove, there is no earnest community spirit, nor nineteenth century enterprise.

In the metropolis of 500,000 or a million, the churches are lower than the sky-scraping office buildings, or the smokestacks of great factories, the monster department stores, the theaters, and city hall. Even among Christians, where is the church first? It is well if it is not third or fourth or fifth in importance. O, the splendid rush of city business all around the church! How it stirs, stimulates, sweeps a man

along. Its grand, bold ventures, colossal schemes, millions of capital, masterful ability in management, stirs the blood, and sends it leaping to brain, heart, finger tips and toes. But try to get in Christ's work if you can! See the mad rush and whirl, the awful preoccupation of men in money getting, the giddy maelstrom of social pleasures, lectures, concerts, parties, receptions, politics, education, in a great city. The churches sit apart, groaning under intolerable debts and financial struggles, and are generally managed like a village store; while everything else is up-to-date, twentieth century push and enterprise. And O, the crimes and vices of a great city! But the weakness of the good is more than the wickedness of the world!

Our Philadelphia movement has attracted widest attention among Sunday School workers all over the land. To be sure, we had organized cities into Sunday School associations long ago. We had called city conventions for years, and twenty or thirty discouraged people came. We elected officers, adopted constitutions, a business in which every American delights and can play the parliamentary juggle over gravely revised, amended and further discussed and re-adopted constitutions. Then we adjourned for a year.

We tried District organization, with a handful of people attending, usually at least three present. One of these was made President of the District, another Secretary, the third Treasurer; and we could announce another District organized. It had been a large and respectable meeting for was not one attendant a large man, and all respectable? But this year we were tired of that sort of Sunday School organization in Philadelphia and Pittsburg. We began with large faith on the part of a few of us. We believed that city business rush was right good for Christ's work in the Sunday School; that politicians could not always beat us in city organization; that the great city could be captured for Christ through the Sunday School. And we would not quit nor be discouraged. We would advertise Sunday School organization by brightest appeals and most ingenious literature, imitating live business men. We would put boldest business pluck and push into city Sunday School work.

## II. How did we go about it?

1. First, headquarters. We rented a fine office on Chestnut street, near Broad, in one of the best office buildings in the heart of business life. Pittsburg followed with headquarters in the splendid Westinghouse building.

2. We saw that we must create and develop the community spirit. We could not do this with the city as a whole, for no one meeting could possibly affect it. We saw this clearly by the work of the weekly Teachers' Meetings to study the International Lessons, at least four such large meetings being held, besides our splendid Primary Union, the latter a large factor in our great work. The Teachers' Meetings were led by men like Dr. Worden, John R. Whitney, Rev. D. M. Stearns and Rev. Dr. Dager, and numbered from

300 to 800 each. But they could not perceptibly influence many schools. The city must be divided into districts and captured in detail. Ward lines would not do, because too irregular and hard to remember by good people who unfortunately take too little interest in ward politics. We must have Districts, well understood and workable.

Here God sent to us, my fellow-workers, a young city pastor, Rev. M. A. Bomberger, A. M., who constructed a District map, which is itself an inspiration. It is universally admired, and now adopted also by the Christian Endeavor Union of the city, by the Evangelical Alliance, and by the Sabbath Association, for their respective lines of work. Next, Mr. Bomberger compiled a Manual for workers, which arranged all the churches in their respective districts, guided workers, and gave us our definite Sunday School communities. We had a few easy to organize, because the community spirit was not wholly dead. They had been large towns like Germantown, Frankford, Manayunk, and still known as such.

The great problem, however, lay in solid Philadelphia, of many square miles extent, a compact mass of neighborly homes and churches. But we boldly carved it into Districts bounded by great streets easy to remember. We had about twenty of these. We printed our map upon all literatures, and began drawing the churches of each District skillfully together. It was really creating a new community spirit by talking, writing and urging Districts, Districts, Districts.

But here we struck all city difficulties, the secondary place of the church, the wild whirl of business and society, the intensity of intellectual life, the racing, pushing crowding everywhere. Little by little, during the months of a whole year, we saw our communities begin to emerge from the social chaos, and now many of our Districts are written not on maps only but in earnest and fraternal hearts. Would they melt away again into one mass like sands divided on the seashore by children at play? No.

3. Now for the boldest and most aggressive plans. We held formerly a one-day annual Convention for the city, or rather an afternoon and evening Convention. Now we would have a Sunday School *week*, with twenty-five great mass meetings in as many places, with primary meetings, and mothers' meetings in the afternoon, in all parts of the city.

The pastors were asked to open this week with sermons on Sunday School work in their churches, on the Sabbath before. They were requested to signify their acceptance of the invitation and scores did so and grandly started our week. We had advanced beyond the mass Union meeting for the whole city to many simultaneous meetings, a later and better form of united Christian work. All the Sunday Schools or churches, simultaneously in their own places doing Christ's work in winning souls, will reach ten times the people and be many times better than in one great Union meeting.

The twenty meetings had a grand corps of Sunday School speakers, including General Secretaries Meigs, Fergusson and

Prof. Hamill. They centered about two themes, "Progress and Evangelization," with one speaker on each theme at each meeting.

4. Then we had gathered in our greatest Christian business men into co-operation with our movement. We arranged banquets to get them together to hear our cause. Around the festal board, the saving of our city by the Sunday School was ably discussed, and scores of splendid business men were inspired to fall into the ranks and to officer our Districts. Pittsburg was also notably successful in enlisting her great business leaders. The lists of both cities in our organizations are surprising in the ability and wealth they represent. What a power they represent! What a power they have become in our blessed work!

5. Our literature for the work was unique and striking, yet dignified and able. It would take too long to describe it. But no business man beat us much in advertising last year the Sunday School work and the Sunday School week in January. Big printers' bill! Appallingly big! But great lists of souls saved make them look ridiculously small.

6. Now came our great Annual Convention on the Saturday of the week, with crowds in the afternoon and evening in the Association Hall and with once more the theme of "Progress and Evangelization."

7. Then the blessed Sabbath of "Decision Day." It dawned clear and beautiful. Had not many prayed for the sunshine on this Decision Day?

The April *Pennsylvania Herald* contains sixty letters from Philadelphia Sabbath Schools, and in these there were from a few in some schools to more than a hundred in others who accepted Christ. Twelve hundred are reported in these letters accepting Jesus as their Saviour, nearly one half as many in Philadelphia's one day as on the Day of Pentecost. But only sixty of probably nearly two hundred Decision Day services are reported. If we had all before us, possibly more than three thousand were saved that day. The incidents are exceedingly touching in many schools. An unsaved teacher came with all her class in one school. Bright boys and young men, many young ladies and girls, turned to the Lord that day. Fifteen thousand cards, with a simple but sufficient form of confession of Christ, were sent out on request from Sunday Schools, and probably nearly all were used.

We do not count ourselves to have solved the grave problem of the cities for Christ. We do not present our system as perfect. But we do press on forgetting the things that are behind, and planning for a Sunday School week in January, 1900, which shall gloriously end the greatest of Christian centuries.

Let me show you a picture—

"Bringing in the sheaves—

We shall come rejoicing,

Bringing in the sheaves."

"But Jesus beheld the city and wept over it."

Shall there be many from great cities? Shall we be able to see holy cities, New Jerusalems, all over America? We believe the Sunday School forces can accomplish it under God's blessing. We began with the Bible in America; we hope to redeem America some glorious day. These are the towers of a spiritual Brooklyn Bridge. Over these we swing cables of faith, hope and love and lift the corrupt present to those glorious heights. [Applause.]

Mrs. Sarah McDonlad Sheridan, of Atlanta, sang "The Lord Is My Shepherd."

#### RECOMMENDATION OF EXECUTIVE COMMITTEE IN RE- WASHINGTON.

MR. JACOBS: I have to report a request of the state of Washington that they may have a separate organization on the east side and on the west side of the Cascade range. We have discussed this matter for at least five years. It is perfectly impossible for those people to meet at any one place. Your committee unanimously recommends that they be permitted to have two organizations and representatives as in the state of California.

The recommendation was adopted by the Convention.

Mr. Jacobs then read, with the permission of the Convention, the following letter from Mr. T. C. Ikehara:

"Tokyo, March 20, 1899.—My Very Dear Brother: In the whole world perhaps no one will rejoice with me more than you do, when I send you by this letter the news of progress of Sunday School work in Japan. It is the burden of your heart as well as mine, and with me the sign of this progress was so joyful and thankful that recently I have had some sleepless nights in gratitude to God.

"The interest in the Sunday School work has been notably roused among the churches and now they have come to renew their strong effort in behalf of the children. In some organizations the resolutions have recently been passed to the effect that henceforth they will pay more attention to the Sunday School work and aid and cooperate with me in the institution and Convention work as well as the other kind of work for the amelioration of the Sunday School. These were done without my previous knowledge, and it is evident that God is working to save the people and the children through this agency.

"There is still another news of interest to you and that is the coming Sunday School Conventions, the very first of the kind in this empire. In April there are proposed two Sunday School Conventions. One is to be held in a city of 85,000 people, just 400 miles from this city, the other at a place between the two in a city of almost the same size. They both will be over at the end of the third week in April. I hope that one may be held at the time the Atlanta Convention will be going on, but it was found impracticable to do so. I wish I could have sent the report of these meetings to Atlanta.

Won't that make the delegates there grateful to God! Here I will stop just a minute to say that when you see my beloved Sunday School people there, delegated from all parts of the North American continent, give them my hearty greeting and tell them that God is answering their prayer. Oh, I would go back and receive a new inspiration at those meetings, if the pond between us had been a little narrower.

"After attending those two Conventions I have mentioned I intend to make a tour of the southern part, and just as I have been doing heretofore, shall call the Sunday School workers together and hold conferences. For this I expect to be away from my home for a month. My efforts so far have been confined to this city, and by correspondence alone I was able to do anything outside this city. I am glad, therefore, to meet the Sunday School workers personally during this trip, and by God's help plan for them permanent cooperation and if practicable an organization at each center of the missionary effort.

"You will see from the foregoing paragraph that my work had been local hitherto, and it was necessarily so, but now the interest in the work is rising so that I think something definite must be done at once that will make our efforts the empire-wide affair. I had been foreseeing this from the very beginning of my work here and I have already concluded a preliminary arrangement—and a final as well, if the fund will permit me to push it ahead—to publish a monthly paper and organ of the Sunday School work in Japan. Of course, of the six pages I am now publishing at the head of the teachers' monthly lesson help, I shall still continue, but that is never enough nor could it contain all things I have in mind for benefiting the Sunday Schools and their workers. This new publication will enlarge the expenditure and empty the treasury, which is already empty, but I am convinced that this must be done, and even if my three meals be cut down to one I must do it. This, and my constant visiting at different parts will, I trust, spread the gospel of the Sunday School all over the empire.

"These statistics of Sunday Schools is as follows up to this date:

"Number of Sunday Schools, 976.

"Number of Sunday School scholars, 40,016.

"Of the number of teachers and officers I received only a partial answer. The above figures show a gain over last year of seventy-five schools and 4,983 scholars.

"The detail statistics, arranged according to each missionary organization and containing other particulars, I will send to Mr. Byers later on.

"The coming month of April will be a very busy one for me. I expect to attend a general conference of the Baptist Missionary Union at Osaka, and a general conference of the Methodist Episcopal mission here. At the latter they gave me half an hour to speak.

"The communications I have received are from all parts of the

world, and I try to answer the important ones first, and some way or other they are getting accumulated in spite of my labor to lessen the height of the letter pile.

"There have been other people wanting me to hold normal courses at other places, but I could not comply with this request when the book for that purpose had not been completed. I can send my brother to do some of the work for me. At present he is helping me a great deal.

"When the proposed scheme of publishing the monthly organ of the Japan Sunday School work is carried out the printing bill alone may reach \$200, if not over, and my travel, too, will exceed \$100, though it costs only one and one-half cents per mile and the office supply and postages, though we never talked of them when I was with you, are no small matters. But I know God will pay all necessary expenses out of His own treasury.

"May God's richest blessing rest on you. Yours in the work,

T. C. IKEHARA."

[Great applause.]

## REPORT OF THE EXECUTIVE COMMITTEE IN REGARD TO MR. IKEHARA.

B. F. JACOBS: I have read this letter from Mr. Ikehara that you may understand that he is not engaged in missionary work, but that his work is the work of a Sunday School field worker, as we understand it in the United States, and through him the various missionary organizations of the Protestant Churches are being brought into cooperation to produce in Japan a Sunday School Convention like the one we are now attending in Atlanta. [Applause.] Therefore, after long and patient consideration of the sixth paragraph of the report of the Committee on the Executive Committee's Report, that was read to you this morning, and referred to the Executive Committee, we recommend the following: "The Executive Committee recommends that Mr. T. C. Ikehara be appointed a Sunday School Field Worker for Japan to do a work similar to that done by the Field Workers employed by the International Convention in America. [Great applause.]

It was moved, seconded and carried unanimously that the above report be adopted.

MR. J. S. THOMPSON, ILL.: When you took the subscriptions yesterday it looked as though Mr. Ikehara would be left out, but now that he is in I want to subscribe \$30. [Applause.]

MR. JACOBS: You may depend upon it that the International Convention will not suffer the loss of one dollar, for God is providing the money. What do you think the effect of your endorsement will be? Are we blind when God is pointing and deaf when God is calling? God bless Japan and Ikehara. [Applause.]

DR. ROADS: I want to ask that Dr. Hurlbut say a word.

DR. J. L. HURLBUT, N. Y.: I was talking a few weeks ago with a man from Japan, and he spoke in the very highest terms of the work this Field Worker was doing. He is doing first class work. [Applause.]

MR. JACOBS: Do you have any fear of its hurting your denomination?

DR. HURLBUT: No. I wish the Lord would send us some more of them. [Great applause.]

MR. JACOBS: I wish it would cloud up and rain such men as Ikehara for forty days and forty nights. [Great applause.] If any more of you want to give, you may. Stocks are advancing. Did you ever know stock to rise more rapidly in one day than the Japan Sunday School stock has risen since ten o'clock this morning? It has gone up thirty points. [Cheers.]

At this point the pages were ushered onto the platform and were given a hearty Chautauqua salute.

### ADDRESS TO THE PAGES.

BY MR. B. F. JACOBS.

*Boys*:—I was about to say Young Gentlemen, and I will—the International Sunday School Convention of American, representing 13,800,000 men and women, boys and girls, have asked me to bring you the greetings of these thirteen and three-quarters millions of people, which I now do, and to thank you for what you have done.

We came to Atlanta for you and for the other boys and girls of the United States. We are not of much consequence compared with the boys. A boy is the greatest thing there is in the world except a girl. [Laughter and applause.] I was once in the Connecticut Convention in Meriden and sat there listening and looking around and found there on the floor a piece of paper. I picked it up and found on it some lines which read like these:

“A boy will eat and a boy will drink,

“And a boy will play all day,

“But a boy won't work and a boy won't think,

“For a boy isn't built that way.” [Laughter.]

That was written by an old bachelor [applause], and he was born an old bachelor. [Applause.] I transposed it, being a poet and a musician [laughter], and made it go this way:

“A boy will work and a boy will think.”

You can no more stop a boy from thinking than you can stop the Mississippi River going to the Gulf. Woe to the man or woman who tries to stop a boy or a girl from thinking! You have a right to think right up to the throne, and I hope you will; don't stop short of the throne. And it is useless to tie a boy tight, to keep him at home; he wants to get right around to another place. I read of a boy that ran

away from home; he had been reading one of those marvelous books, "The Bloody Guards of the Desert," or something of that kind. [Laughter.] He waited until the folks had gone to bed, and then he threw a little bundle out of the window and let himself down by a rope. Boys, what you read will go a long way to mold your thinking. The Bible tells us in the 55th chapter of Isaiah that God says, "My thoughts are not your thoughts," "neither are your ways my ways." If you think right thoughts you will go the right way. We have come to ask you to think rightly, and to help other boys to think rightly, and to begin tonight to think how long it will be before you will be President of a Sunday School Convention in Georgia. Some of you may be chairman of the International Executive Committee; some of you may be preachers of the Gospel, and if you are lawyers or physicians or merchants you can also be preachers of the Gospel. Unless the doctors preach it there will be some men who will never hear it, for it will be about as it was in one place during the panic when I asked a man how he was getting along. "O," he said, "we are looking up; we are flat on our backs and can't look any other way." God has to get some men on their backs before they will look up. Don't you wait for that. If you are a lawyer be a Christian lawyer. I thank God our President is a Christian lawyer. [Applause.] When the men who are on trial have Christian men not only for them, but against them, when witnesses are examined and cross-examined for the purposes of eliciting the truth rather than to confuse their testimony, the best interests of the Republic will be safer beyond all question.

Boys, you need each one of you to get acquainted with a nice girl. [Laughter and applause.] You don't want to put it off too long, either! [Applause.] I remember my little sweetheart when I was at school, and I was not very much bigger than some of you when I was married. We got along first rate even if we did not have much to begin with and don't have much now. You will be well off if you have the right kind of girls for your companions. That boy is not worth a row of tacks who is not influenced by a good girl. The man who is not influenced by a good woman will never amount to anything here, and I was going to say hereafter, but I will not limit God.

I want to thank you for what you have done. Do you know, you have been waiting on God's children, helping them, and you have done it splendidly. As I came down to the afternoon session I met a little fellow crying. I said, "What is the matter?" He replied, "I want to get into the Convention." I said, "Come with me!" I took him by the hand and led him over and put him in the Illinois delegation, and there he sat, looking for all the world as if he was going to be the President some day, or Secretary of the Interior! (looking at President Smith, who was Secretary of the Interior in Mr. Cleveland's cabinet). [Great applause and laughter.] In the Pennsylvania State Convention, I went out of the

Presbyterian Church at 5 o'clock in the afternoon, and there was a little girl, bareheaded and with thin shoes on, in which they forgot to put leather, her toes were gradually working out to see what they could find somewhere else; she was standing up against the lamp-post. I went up to her and I asked: "Do you go to Sunday School?" "No." "Why don't you go?" "Nobody wants me." "Yes they do." "No." "What is your name?" "Gracie Smith." I said, "You have a beautiful name." Think of that, Mr. President! [Great applause.] "Where do you live?" And she said "Over next to the grave stones." I looked over there and I saw a two-story house that was quite discouraged trying to stand, and looked as if it was trying to lean over upon the other house; and right next was the shop of the stone cutter who cuts monuments for the graves. On that corner where I stood was the great Presbyterian Church; directly across on the other corner was the great Methodist Church; down this way on the corner was the Baptist Church; across from the Baptist Church was the Lutheran Church; and right in the heart of the city, within four hundred feet of four churches, was a girl who did not go to Sunday School and did not know that anybody wanted her to. I tell you, gentlemen, they are in Atlanta and in every city, and until we can find out where they are by a house to house canvass in the name of Jesus Christ they will never come. I asked, "Would you go if somebody came after you?" "I could not go because of my shoes." "If God should send you some shoes would you go?" "Yes, sir." I waited until evening, when I was going to speak, and I told the story, and a woman said to me, "There will be more shoes and stockings in the Smith family tomorrow night than they have had in a year." [Applause.] I said, "When you get a pair and put her feet into them, in the name of Jesus Christ, resolve to find the other girls and boys who have not got them." That is what we are here for; we are here for the girls and boys, the young men and the young women who do not go. Be missionaries yourselves. Then we are after the boys and girls in Japan. Now, I wish to shake hands with you. I am going to shake hands with you for 13,750,000 people; and when I shake hands with you, there will be 13,750,000 people shaking hands with you. I will ask all in this convention who can to raise their hands (audience complies). Now shake hands with these boys; everybody shake hands! Now, boys, I wish to shake your hands; I hope every one of you will be a Christian and help to bring others to Christ. (Mr. Jacobs shakes hands with the boys.) If you ever come to Chicago, find out where I live and come and see me.

MARION LAWRENCE, Ohio: May I have one-half minute for the encouragement of the boys?

MR. JACOBS: That is Marion Lawrance of Ohio.

MR. LAWRENCE: Just thirty years ago there was held an International Convention in Newark, New Jersey. There was there a large number of boys, such as these. I want to say for the encouragement of these boys that one of those pages

is an honored pastor of a Methodist Church in the capitol city of Ohio, is recording secretary of the Ohio Sunday School Association, is chairman of the Ohio delegation and is here tonight; his name is Joseph Clark. [Applause.]

MR. JACOBS: Boys, remember what he said. May God bless you! [Great applause, the pages leaving the platform.]

"Rock of Ages" was sung.

The President introduced Rev. Alex. Henry, of Pennsylvania, who spoke on

## SECURING SPIRITUAL RESULTS.

REV. ALEX. HENRY, PENN.

Spiritual results should be the aim of all Sabbath School work. "One thing I do," should be the motto of every Sabbath School teacher, and this one thing should be the leading of our scholars to Christ and building them up in Christ.

This may be done in a multitude of ways. Anything which tends to make our Sabbath School work more interesting or more effective may be properly used. "He that winneth souls is wise," and no soul winned needs wisdom more than the Sabbath School worker. The danger is that we may become so absorbed in our methods and machinery that we will lose sight of the spiritual results. What would we think of a manufacturer who became so interested in the introduction of new machinery and the testing of new patterns that he paid no attention to the goods his mill was producing? That would be absurd, and yet it would not be more absurd than that Sunday School workers should become so engrossed in their plans for graded schools, and supplemental lessons, for the teaching of Bible history and geography and customs, that they should overlook the chief end of all Sabbath School work, the salvation of their scholars. Any Sunday School whose work does not result in the salvation of its scholars is a failure, whatever else it may be doing.

Not only should we constantly seek for spiritual results we should seek for them early. "Remember now thy Creator, in the days of thy Youth," might well be written in large letters on the walls of every Sabbath School, or even better the words of our Lord, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But we are told that these little children are too young to join the church. That is another question entirely, they are not too young to join Christ, to become His disciples and followers. What makes anyone, old or young, a Christian? Is it not to love and trust and obey the Lord Jesus Christ! How old must a child be before he can do this? Just as old as he needs to be before he can love, trust and obey his father or mother. But you say, "He will not understand." He does not need to understand. It would be better for us grown-up children if we did not try to understand so much.

Religion is a matter of the heart, rather than of the head. If we love Christ and desire to please Him, if we feel our ignorance and strength, we are His true disciples.

This we know is just the spirit of the little child, and it was for this reason that our Lord said to His disciples. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The observance of Decision Day in our Sabbath Schools will help us in securing spiritual results. Decision Day is just what its name indicates, a day for the decision of the all-important question of our acceptance of Christ. The Bible encourages us to observe such days, for it calls upon us to "choose this day" whom we will serve, and assures us, "Behold, now is the accepted time, behold, now is the day of salvation." If this be true of every day, how much more of a day set apart for the express purpose of emphasizing this great truth of the necessity of an immediate decision. Decision Day is a harvest day. In the world of nature we expect the harvest to follow the sowing of the seed; why not in the spiritual world? All through the year the seed is sown; Decision Day is the reaping day, Decision Day honors God, because it claims the fulfillment of His promise. God has said, "My word shall not return unto me void." If we have faithfully and prayerfully presented Christ to our scholars, we have a right to expect that God will bless His word, and that His Spirit will apply the truth to the hearts of these scholars, and lead them to accept Christ. Let it be clearly understood that the observance of Decision Day does not indicate that we are not desiring and expecting the conversion of our scholars at all times. Whenever Christ is presented to any soul, that soul should then and there accept Him. Decision Day simply gives a better opportunity for pressing home this truth, and calling forth the latent faith of any soul. In Pennsylvania, the lumbermen cut their logs during the winter and float them down the rivers when the ice breaks up. Many of these logs are stranded along the river's bank, and lie there caught in the bushes and roots of trees. By and by comes the spring flood. The river is filled with water from bank to bank. The logs that have been so long stranded are lifted up, and carried down upon the bosom of the stream. Decision Day is the flood tide that lifts up and carries forward those who have been halting between two opinions, who have been waiting for a more convenient season.

How shall we observe Decision Day? Let the time be fixed some weeks in advance. This date may be chosen by the individual school, or may be determined by the Sabbath School workers of a city, or county or state. Having decided upon the day, look forward prayerfully and hopefully, expecting God to honor His word and bless the work of His servants. When the day comes, or it may be on the previous Sabbath, it would be well for the pastor to preach upon this subject. Let him set before the parents and teachers their opportunity and responsibility. The service itself may be pre-

ceded by a teachers' prayer meeting in which earnest and definite prayer shall be offered for God's blessing upon the service about to follow.

When the exercises of the school begin, everything should be arranged with a view to making the thought of Decision Day prominent. In the selection of hymns, the prayers, the reading of the Scriptures, all should conspire to deepen the impression. The necessary details of the Sabbath School session should be attended to at the opening of the school, and the lesson for the day omitted. In the place of the lesson the superintendent may make an earnest appeal to the scholars to decide at once to become the disciples of Christ, and his appeal should be followed by that of the pastor, or some one who has been invited to assist in the services. Then each teacher should have an opportunity to personally plead with his or her scholars, and then the scholars should be invited to manifest by rising or in any appropriate way, their willingness to accept Christ and confess Him before men. In some schools a card is placed in the scholars' hands, which they are asked to sign. The card used in Philadelphia, when Decision Day was recently observed there reads:

#### MY CONFESSION.

"I believe that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. I believe that Jesus loved me, and gave Himself for me. It is my earnest desire to love Him who first loved me, and trust Him who died for me. Realizing that I can not save myself, and looking to God for strength, I accept the Lord Jesus Christ as my Saviour, and will endeavor to follow His example and obey his commands.

Name ..... Date ....."

The signing of these cards, or the confession of Christ in any other way, is a matter of deep importance, in that it is a voluntary choosing of Christ by the scholar. It will mean more in some cases than in others, but in any case it is a confession of willingness to be a disciple of Christ. Here is a beginning, the face has been set toward the Lord; now it will be the duty and privilege of parent and teacher, of Superintendent and Pastor, to lead that soul into clearer knowledge and deeper consecration.

Decision Day was observed on a large scale in Philadelphia on the last Sunday of January of this year. It is our custom to hold our Annual Sabbath School Convention during the last week of January. In planning for this Convention we determined to have a week of Sabbath School services. We began by asking the ministers of our city to preach upon this subject on the Sabbath preceding the week, and to join with their Superintendents in holding Decision Day services on the Sunday following this week. This they cordially agreed to do, and on the Sabbath before our meetings began a large number

of sermons upon this subject were preached, which were very helpful in arousing the interest of the parents and Sunday School workers in this particular movement. Philadelphia is divided into twenty Districts. We planned to hold Sabbath School Conventions in these Districts during the week, and on Saturday to hold an all-day Convention in the central part of the city, to which the workers from all the districts should be invited. "Progress" and "Evangelization" were the two thoughts we kept before our minds during these meetings. Two speakers were assigned to each local Convention, the one speaking upon "Progress in the Sabbath School," the other upon "Evangelization."

The Philadelphia Primary Union helped us very much by holding an afternoon session each day, usually in connection with one of the local Conventions, in which instruction and encouragement were given to the mothers, and to the Primary and Junior Teachers. Letters, bulletins, and programs were sent from time to time to the Pastors and Superintendents of the city, calling their attention to the Sabbath School week, and asking for their cooperation. The response was very cordial on the part of both Pastors and Superintendents. We also received considerable aid from our Philadelphia newspapers, which announced our meetings before they were held, and gave reports of the addresses. In holding these local Conventions, sometimes five on the same evening, we needed considerable help, and therefore summoned to our aid prominent workers of Philadelphia, our Pennsylvania state workers, and three of our best known national workers, Prof. H. M. Hamill, Secretary E. Morris Fergusson, and Secretary C. D. Meigs. If I should give you the long list of the names of all who assisted us in the work of the week, you would see that we were highly favored in our helpers, and would understand that the success of the movement was in large measure due to the splendid corps of workers who aided us in carrying on these meetings. All through the week our thoughts and prayers were turned toward the services of Decision Day, which was to be the culmination of them all. At the various meetings, the methods for holding this service were discussed, and workers were encouraged to look forward hopefully to the service. A tract, specially prepared by Dr. J. Wilbur Chapman, the evangelist, entitled "Decision Day in the Sabbath School" was sent to each Superintendent, and helped to explain and enforce the idea.

Just how many schools observed Decision Day we are unable to state. It was a new method of work, and some were not ready to adopt it. However, it was observed in a large number of our schools with most gratifying results. All of the schools did not make use of the confession cards which we offered to them if they would apply for them. From the schools using the cards, we learned that 1,081 had been signed by scholars who were willing to confess their faith in Christ. In many schools where the cards were not used Decision Day was observed, and scholars made confession of Christ in such way as was the custom in the school.

Spiritual results may be secured in our schools, but they are not easily expressed in figures. It is so with the results of the Sabbath School week in Philadelphia. We know that good was accomplished and souls led to Christ, or quickened in their spiritual life; but just how many schools were reached or how many scholars were helped we cannot say. We hear a good deal nowadays of the problem of the city, and certainly a serious problem it is. May we not find in such a Sabbath School week a suggestion that may help us in solving this problem. We all know that the only adequate solution is found in the gospel of Christ, but how shall we induce men and women to heed the gospel, and to act upon its divine teachings? They are too full of the world and self. Let us begin with the *children*, the little children. They can be brought into the Sabbath School, even when their parents do not attend church. It is a fact worthy of our attention that no one objects to the Sabbath School, and that we find parents who are hostile to the church, who are at the same time willing to have their children attend the Sunday School. Here is our opportunity. By diligent work, by house to house visitation, let us bring the children into the Sabbath School, the children of the rich and the poor, of the educated and ignorant. Let us then faithfully teach them the truths of the Bible urging them to accept the Lord Jesus Christ as their Saviour; and if they still hesitate to do so, let us hold our Decision Day services, and with the advantage which comes from a united movement of this kind, let us press upon them the importance of remembering their Creator in the days of their youth. If, with the blessing of God, they can be led to do this; and if with that same favoring Providence, they will continue to love and serve Him, as they attain to manhood and womanhood, the problem of the city will be solved.

#### REPORT OF THE COMMITTEE ON THE LESSON COMMITTEE'S REPORT.

Your committee appointed to consider the report of the Lesson Committee believes that the document itself is so complete in its statement of purpose, in defining its methods of doing the work entrusted to it, its apparent endeavor to serve wisely the host of teachers and scholars in all the Sunday Schools of the world, its tireless and intelligent effort to utilize the suggestions and to profit by the criticisms of recognized Bible teachers and students, that there is really nothing for this Committee to do but to urge the distribution and careful reading of the full report and so far as possible to secure its publication in the religious papers and magazines of our respective states.

W. N. HARTSHORN, Chairman.

#### REPORT OF THE COMMITTEE ON RESOLUTIONS.

The committee upon resolutions of thanks will not presume to mention all things in connection with our work for which

we should be thankful, but confine themselves to the few, not heretofore mentioned, which call for special mention.

1. The faithful work upon the part of Mr. M. D. Byers, our secretary, in collecting and placing before us such a complete and up-to-date statistical report, should receive our sincere thanks.

2. *Our Field Workers*—The field which Professor H. M. Hamill has been called to cover has been large, but neither the snow of the north, the heat of the south, the floods of the east nor the drought of the west have prevented the refreshing dew—which always comes with his presence—from falling graciously over the international field.

Mr. Hugh Cork, in the northwest, has been specially helpful in inaugurating that special feature of our work which our great leader, Jesus, placed such emphasis upon in His last great command: "Go ye and preach the gospel to every creature."

Special mention should also be made of our Brothers L. B. Maxwell and Silas X. Floyd for faithful service among their own brethren of the south. In the midst of many difficulties they have been diligent, and by their arduous labors have laid the foundation for a most fruitful work.

Individually, collectively, we give to all these our hearty thanks.

3. To those railroads that have granted reduced rates and other accommodations.

To the press of Atlanta, that has been so generous with their space, and so complete and so accurate in the presentation of the reports of this Convention.

To the citizens of Atlanta, and the committees of arrangements, who have so carefully cared for the entertainment and comfort of the members of this Convention; and to Professors Davis and Tillman and their helpers, who have so entertained us in song, we extend grateful commendation and thanks.

E. S. BINGHAM,  
J. R. PEPPER,  
SETH P. LEET,  
J. F. DRAKE.

MR. JACOBS: I wish to express my personal appreciation of the faithful service of the reporters who have reported our proceedings for the public press. I pray that God will make every one of them a child of His. When the reporters of our land become Christian men the newspapers of our country will have an added power. The newspapers of Atlanta have given splendid reports of our Convention. God bless you! [Applause.]

Whereupon the Convention unanimously adopted said resolutions.

On motion, duly seconded, the thanks of the Convention were tendered to the *Sunday School Times* for the trolley ride.

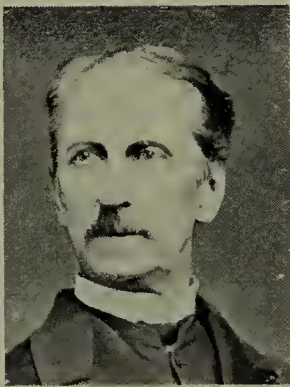
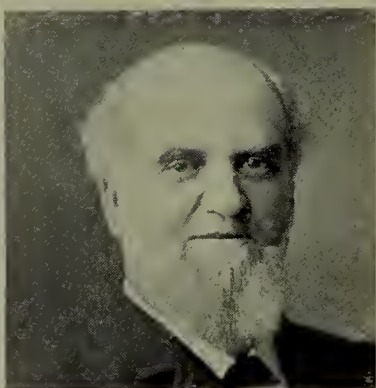
MAJOR HALFORD: I am sure I express the sentiment of the delegates to this Convention when I ask that by a rising vote we express our appreciation of the very able and genial manner in which the president of this Convention has presided over its deliberations. [Applause, and a unanimous rising vote.]

## PARTING WORDS.

BY PRESIDENT HOKE SMITH.

*Dear Friends:*—I thank you for this expression of your appreciation. I thank you for your presence in this city; I thank you in behalf of the people of this city; I thank you in behalf of the Georgia delegation for the happiness you have given them. Yes, I thank the members of this Convention for each member of the Convention for the pleasure the Convention has given to each member of the Convention. [Laughter and applause.] Who of us will ever forget what we have heard and seen here? Who of us will ever forget the illustration upon the blackboard of the gentleman (Mr. Archibald) from Canada? [Applause.] Who of us will ever forget the illustration upon boy and the fishing rod? [Laughter.] Who of us will ever forget the wonderful story presented to us by the lady from Illinois who had been working in Tennessee (Mrs. Bryner)? Who will ever forget the story of those eggs? [Laughter.] My brethren, if such care is to be taken of such a matter, what a wonderful work is ours who have to handle living human beings, with souls accountable to Almighty God! [Applause.] And who of us will ever forget the story told by the gentleman from Iowa (E. B. Stevenson) who had so much trouble to get that common school building out in the country to preach the Gospel in? Who of us will forget the woman that came to his help, and the hard hearted, infidel trustee who finally came to the altar and to the throne of God? [Applause.] O how happy he must have been! How happy we have all been here this week, and what an infinite happiness is ours here on earth to feel we are serving our fellow men while we serve our Heavenly Father! I tell you, my brethren, no wonder we are happy. There is nothing to give happiness on earth like the work we meet here to do. [Applause.] It is God's providence that His children, when they serve Him faithfully, shall be happy in their service. If some of us have hardships, and some of us have troubles, I want to remind you of the story a Methodist preacher at my house told me yesterday. I never heard it before, though perhaps you have. He told a story of a good old lady who had lost her children and property, and who had been ground down by trouble until finally she sent for her pastor and told him she was about giving up, about losing her hope and her faith; that there was nothing for her to live for here, and she did not know whether there was anything in the hereafter. The next morning she sent for the minister early to come to her house, and when he got there she told him that during the night she had a dream, and she dreamt she was in a city and had gone into a manufacturing establishment where they were grinding diamonds. On the first floor they were grinding little diamonds; on the next floor, bigger ones, which they were grinding a good deal longer, and she asked them why? And they told her those diamonds were going into the crown of a king. She went up to another floor and saw yet bigger dia-





Wm. Reynolds, III.

Hon. Lewis Miller, Ohio.

Rev. John Hall, D. D., N. Y.

Rev. Moses D. Hoge, D. D., Va.

Rev. H. Louis Bangher, D. D., Penn.

Alexander Tyng, III.

Rev. D. Sutherland, P. E. I.

monds, and they were grinding these two or three times as hard as the diamonds on the second floor. Again she asked them why, and they answered, "These diamonds are going right near the top of the crown of the king." She told her dream and then said to her pastor, "My dear pastor, I have sent for you to tell you that I understand my troubles now, and I thank God for them and am happy today in them." She was saved by grace, thank God! [Applause.]

My brethren, we are happy, and we ought to be happy, because if troubles do come to us we have something to hope for. I thank you for the happiness and inspiration your presence has been to us. We who abide here will try to do more work than we have done before. We will try by organization and earnest effort to move the cause of the Sunday School in the State of Georgia as it never has been moved before. [Applause.] Let us go to our homes, determined that we will serve our generation and our Lord together, helping especially to save His little lambs. We have a great work to do for these. We must guard them against our love; that is, we must not love them unwisely. We must control them for their own good. Let us go out and reach them through the means which have been presented to us. In our section we will canvass and bring them into the Sunday School, white and black. [Applause.] There is nothing like organized work. There is nothing like having a shoulder close by you to strike your elbow as you go along.

MR. JACOBS (stepping alongside President Smith): What better thing can the Georgia workers do than to make him their Field Worker, and send him all over the state.

PRESIDENT SMITH: Let us go as an organization, full of enthusiasm. Let us prepare for the work as we go along, having in view the report we are going to make three years hence, and that we shall be three years nearer to the final accounting beyond, and two miles nearer to Heaven at Pike's Peak. [Applause.] My friends, I hope we will all be there [applause], if we are not gathered home before. I thank you again for the pleasure it has been to me to meet you. "God be with you till we meet again!" [Applause.]

"God be with you till we meet again," was sung.

Dr. George of Missouri offered prayer and pronounced the Benediction, and at twenty minutes before 11 o'clock President Smith declared the Convention adjourned *sine die*.

## REPORT OF COMMITTEE ON OBITUARIES.

Since the last International Convention eight honored and beloved brethren, whose counsels have been prized and whose presence has been a benediction in these gatherings have passed on to the presence of the King.

September 28, 1897, WILLIAM REYNOLDS, "a man greatly beloved," and fruitful in good works, entered into rest. He was born in Roxbury, Franklin County, Penn., in 1830, but from the time he was six years old was a resident of Peoria, Illi-

nois. He was married in 1855 to Martha B. Brotherson, and for forty-two years these two, one in purpose and mind, lived and loved together.

Mr. Reynolds became a Christian under the influence of the great revival of 1857-8, and was at once, by his associations, turned toward active service and even to the particular work with which his life was to be identified.

In 1860, in business visits to Chicago, he became acquainted with Mr. Moody and his mission Sunday School, and under its inspiration began his own mission work in Peoria, which developed into the present Calvary Presbyterian Church, of whose School he was Superintendent for more than thirty-six years, and in which his funeral services were held.

He was present at the memorable gathering of the State Sunday School Convention in 1864, and in '67, the year of the marvelous expansion of the Illinois work, he was elected State President.

His connection with National and International Sunday School work dated from the Newark Convention of 1869, at which he was present as one of the delegates from Illinois. But his work was chiefly in Illinois, and such as a consecrated man could do while conducting a business "to pay expenses" till the International Convention in Chicago in 1887. Mr. Reynolds was President of that Convention, and made such an impression of executive fitness and power over men that at once he was seen to be the man wanted for responsible service as Field Worker for North America. The call to create a work as well as do it, found him as a call of God, and in obedience to it he entered upon a service whose range was so broad and whose fruitage so varied that only "the day can declare" them.

His service reached perhaps its apparent culmination when at the Columbian Exposition, among the chosen representatives of states and nations, of Science and Art, of Commerce and Manufactures, William Reynolds was the recognized representative of Evangelical religion and organized Sunday School Work. His passage into the presence of the King was as he had often desired, from the very midst of a busy week, and with the satisfied word, "I die with the harness on." And his "works do follow" him.

LEWIS MILLER, of world-wide fame as an inventor and man of business, the father of the Chautauqua movement, to whom, more than to any other one man our improved Sunday School architecture is due, was President of the Seventh International Convention in 1893, receiving thus an honor from his fellow-workers richly deserved by his constant and practical devotion to the interests that the Convention represents.

He was a man of high ideals in Sunday School work. He was also ever ready to realize them, with his great power as an organizer and with his liberal benefactions, whether it was in his own city, at Chautauqua, or in the wide field of the International Convention.

To few men has it been given to live so broad and so useful a life and toward its end be able to look upon so many and permanent agencies, either planned by his foresight or fostered by his rare organizing power.

When the history of the Sunday School movement shall be written the name of Lewis Miller will be found in a worthy and honored place.

REV. DAVID SUTHERLAND died at his home in Charlottetown, P. E. I., Friday, July 8, 1898. He was born at Caithness, Scotland, July 11, 1859. His arts and theological training was received at Edinburgh, where also he labored some time as City Missionary. In 1887 he came to Halifax, N. S., and completed his studies at the Presbyterian Theological College at Pine Hill. The next year he took charge of a congregation at Richmond, N. S., and in the autumn of the following year of Zion Church at Charlottetown, P. E. I. He was an eloquent and able preacher, and gave himself freely to all efforts for the advancement of the Sunday School work. In this, as in other forms of Christian service it may be said of him that "having lived a short time he fulfilled a long life."

REV. J. E. PLATT, member of the International Committee from Oklahoma, died at Guthrie on Sunday, April 16, 1899. Brother Platt was the father of the organized work in Oklahoma, having called the first Convention and been acting in the work always. The Private Secretary of the Governor, who reports his death, adds: "He was one of the most earnest, faithful and devoted Christians I have ever known."

The other four whose names are read in loving memorial at the Convention were members of the Lesson Committee.

Of the ten members of the Lesson Committee appointed by the International Sunday School Convention at Indianapolis in 1872, but four are now living. Soon after the adjournment of the Convention two other members were added to the Committee, representing the Sunday Schools of the Dominion of Canada. One of these, Mr. A. Macallum, died several years ago. The other, the Rev. Dr. J. Munro Gibson, is still living, and in most active service, though he is now, as for a number of years he has been, a resident of London, England.

Of the ten appointed on the 19th of April, 1872, three ministers, the Rev. Drs. John Hall, Richard Newton and A. L. Chapin, have finished their earthly service, and have passed on to their reward. The same is true of three of their lay associates, Mr. George H. Stuart, Mr. Alexander G. Tyng and Mr. Henry P. Haven. Mr. Haven was the first member of the Committee to be called on high, though many more, who, by subsequent elections, have shared in the work in which he was a leader, have followed him to the realms of glory. Successive Conventions have put upon record suitable tributes to the worth and work as they have passed away. Today we pause to make similar record concerning four more who have left us since the meeting of the last Convention.

ALEXANDER G. TYNG was put upon the First Lesson Committee in 1872, and he became a connecting link between this

new phase of Sunday School work and the best type of such work in the preceding generation. Probably without a dissenting voice the Sunday School workers of that day would have agreed that in the advocacy of Sunday Schools, and in fertility of suggestions for conducting them, no man of any denomination had out-ranked Dr. Stephen H. Tyng, during his rectorship of St. Paul's Church in Philadelphia, and St. George's Church in New York. Up to that time no treatise had probably ever been published on a subject, concerning which so much has since been written, which showed a finer grasp of the subject handled, than Dr. Tyng's "Forty Years' Experience in Sunday Schools." A happy circumstance it was that, when, at the beginning of the new movement, in 1872, an Episcopal layman was needed to be associated with Dr. Richard Newton, who had been a successor to Dr. Tyng in Philadelphia, that layman was found in Dr. Tyng's son, Alexander, the earnest and devout business man, and successful Sunday School worker, of Peoria, Illinois. No member of the First Lesson Committee was a more thorough believer in the new system than he. No one had a finer conception of the unifying effect which it was fitted to have upon Christians of every name than he. No one had a keener relish for the fellowships which it brought about, or a livelier anticipation of the unspeakable felicity for which, to some extent, it will be a gracious preparation. His last official communication to the Committee was like a foregleam of the glory into which more than half of those who sat with him around the Committee's study table from 1872 to 1878, have now entered. For more than twenty years these words of his have seemed as if written by a pen guided by prophetic instinct, "Perhaps in the New Jerusalem we shall all at some time meet to talk over the pleasant work of our Lord we were permitted to do when on earth!"

He passed on to meet his Lord, and to be in waiting for the coming of his associates on the 8th of July, 1897.

REV. JOHN HALL, D. D.

To make any adequate mention of Dr. John Hall's connection with the Lesson Committee would be to write the Committee's history for nearly a quarter of a century. He became a member of the Committee in 1872, and continued in it till 1896. He died in his native Ireland in September, 1898, and was buried near New York, the scene of his longest and greatest labors. For four and twenty years he was in the committee a prince in presence and in power. Unassuming to the last degree, he filled his place and did his work as if he were merely an equal among associates and brethren. As great in heart as in stature, it was uplifting to be associated with him. Almost invariably present at the meetings of the Committee, probably no one of its members ever left such a meeting without feeling a new impulse from having again come in contact with him.

Remembering his eminent position as Pastor of one of the most influential and wealthiest Presbyterian Churches in the world, there was something sublime in his devotion to the interests of the common people, and even of the very poor. His Christian greatness was seen in his readiness to serve those in need of service. When called to the work of selecting Sunday School lessons, some may have feared he would only have in mind the children of some such congregations as his own. Such fear was groundless. While he knew that such children may be capable of far more advanced work than children coming from less favored localities, he took the larger view of Sunday School work which provides Biblical instruction for children and youth wherever found. And so he gave his heartiest sympathy and support to the International Lesson system, because he knew that the most elementary plan of Bible study, faithfully used, will be profitable even for those already well informed, and because the more advanced can be so helpful to those whose advantages have been less.

Nor did he and his associates of the Committee plan for the children and youth of various conditions and capacities in America alone, but for those of other lands as well. The help which has thus been rendered to those never seen has been at once an inspiration and a reward. Some now here may recall what Dr. Hall said in regard to it at the Convention held in Atlanta in 1878. "Missionaries have come to me," he said, "and taken a place at my table to talk over the work that they have been doing in distant lands. And more than once these missionaries have said to me something like this: 'You living here in America, surrounded by your brethren, in the midst of associations and memories and encouragements to prosecute your work, can have no idea what help we get from the use of these International Lessons. In the face of the masses of heathenish, solitary and almost alone, a little handful of people, as we are, it is such a comfort to us to take these lessons, and feel that though we be few and feeble, we are part of a great host scattered all over the world, with our Christian brethren, studying the same lessons, learning the same texts, hearing God's voice speaking to them the same things that He has been pleased to speak to us in our loneliness and desolation.' Now we of the churches here in America have done something in this way to give cups of cold water to the disciples of Christ whose hearts many times are weary, whose lips many times are thirsty."

Dr. Hall believed that the same Bible lessons could be studied with profit alike by rich and poor, by the educated and uneducated, just as he believed that the one gospel of Christ may be profitable for "all sorts and conditions of men." Moreover, he believed that the Bible thus studied, as well as the gospel thus preached, could be made profitable to those already well informed, and at the same time could be made of incalculable benefit to the less fortunate. He bowed most loyally to the Christian law whose mandate is, "We then that are strong ought to bear the infirmities of the

weak, and not to please ourselves." And he seemed ever ready to make the widest application of the injunction, "By love serve one another."

Dr. Hall's greatness was inseparable from his goodness. There was nothing merely pietistic in or about him, but he evermore carried with him an atmosphere of godliness. This, with his knowledge of the Holy Scriptures and his reverent love for them, fitted him in a peculiar manner for the important service to which he was called in this Committee. A more truthful tribute to him could not well be compressed within the compass of three lines than appeared in *The Congregationalist*, just after his death: "The Bible was to him the Word of God, and in his ordinary life he stood conspicuously in the divine Presence." And no finer summary of all that may be said of him can well be imagined than was given in the funeral address by the Rev. Dr. Radcliffe, Moderator of the Presbyterian General Assembly, delivered in the Church where Dr. Hall had preached so long: "We will bury him among the kings. His presence was a benediction. His life was regal in its grace and achievement. His memory is an inspiration. His work has written in imperishable letters the authority of the Bible, the vocation of the ministry, and exceeding great and precious hope in Jesus Christ. His life has illustrated for you and me the greatness of humility, the charm of simplicity, the invincibility of character, the success of faithfulness, the royalty of service. He has done good to Israel. Bury him among the kings."

REV. MOSES DRURY HOGG, D. D.

The Lesson Committee having had among its members for twenty-four years such a representative of the Presbyterians of the North as Dr. John Hall, has been singularly fortunate in having had for half that time such a representative of the Presbyterians of the South as Dr. Moses D. Hogg. Each was especially conspicuous in the region where he lived.

If Dr. Hogg was not the foremost Southern Presbyterian, it was because he shared such honor with the Rev. Dr. B. M. Palmer of New Orleans, who was a member of this Committee for the six years immediately preceding Dr. Hogg's election in 1884. No one has ever been connected with the Lesson Committee who has been held in higher esteem than Dr. Palmer. A man of mighty power and of most genial, gentle spirit, he was warmly interested in the Committee's work, and made the longest journeys ever made to attend its meetings, in one instance traveling for this purpose from New Orleans to Montreal and back. His remoteness from the usual places of meeting led him after one term of service to decline a re-election, when Dr. Hogg was chosen in his place. Dr. Palmer, in a green old age, still lives, beloved and honored as "the First Citizen of New Orleans." Dr. Hogg, his junior by nearly a year, passed away on the 6th of January last.

Dr. Hoge was one of the most remarkable men of his generation. A native of Virginia, he never lived elsewhere, and never wished to, so thoroughly identified was he with his native state. Flattering inducements were held out to him to remove to some of the most prominent cities, both of the South and the North, but nothing could tempt him away from the state he loved so well. Descended from an ancestry, distinguished and devout, he made for himself a noble record.

He graduated from Hampden-Sidney, one of the oldest colleges of Virginia. Of this college his grandfather, Dr. Moses Hoge, had been President, a man who, it is said, was "among the most eminent of the great and good ministers who have so richly blessed the Presbyterian Church of Virginia." His cotemporary, John Randolph of Roanoke, declared him "the most eloquent man I ever heard in the pulpit or out of it."

The grandson inherited the gift of eloquence. While yet in college he gained a reputation for brilliant oratory.

Soon after completing his studies at Hampden-Sidney, he became pastor of the then newly organized Second Presbyterian Church of Richmond, in 1845. Here he continued for fifty-four years, wanting only two months. This was the only Church he ever had, and he the only pastor the Church ever knew. His death, it was said, "closed one of the most brilliant chapters in Presbyterian history." "During all this time he occupied one of the most conspicuous positions of any man in the entire South. He was a typical Southern gentleman." Almost more than any other man of his time he was on friendly, if not on intimate terms with the leaders of thought and action. A fellow-townsmen of his wrote of him: "Dr. Hoge had a rare power of attracting to himself the finest spirits, a power which lay not so much in his ability or his genius as in his character, so simple, so humble, so pure, so unworldly, yet wanting not that severity which can stand by principle and maintain what he holds to be truth. It was the singular happiness of his nature that love for him was always sanctified by reverence—reverence that did not make love less tender, love that did but add intensity to reverence."

Not only was he the foremost preacher in the region where he lived, but it has even been affirmed that it could not be too much to say that "the nineteenth century has not produced a greater preacher than he."

In person he was tall and slender, and, even to the last of life, as straight as an arrow. His eye was bright, keen and flashing. His voice musical and ringing. When he was in his 76th year, in response to an invitation to attend a service memorial of the 45th anniversary of his ministry, a representative of the Lesson Committee wrote to those having the memorial services in charge: "From year to year he comes to us with step as quick and eye as bright and mind as clear and keen, and heart as full of hope as when we knew him first. And all this we know must, in no small degree, come from the influence of the Church, which keeps 'the dew of

ycuth' so continually upon him." For eight years after this the happy relation continued, and perhaps might still have been prolonged, but for an unfortunate mishap, which resulted in his death, and filled many hearts throughout the English-speaking world with deepest sorrow.

Not only did Dr. Hoge have a large and tender place in the hearts of his brethren of the Lesson Committee, he is also entitled to special and loving remembrance by all the friends of the International Lesson system.

In addition to important service in the meetings of the Committee, with clear insight, and rare eloquence, he set forth its work in various public addresses which gave a new impetus to the cause whenever and wherever he spoke in its behalf.

In less than four months after the death of Dr. Hall, between whom and himself a special fondness and intimacy existed, Dr. Hoge passed away. "Lovely and pleasant in their lives," in death they were not greatly divided. None who knew them can doubt their glad reunion in "the Better Land," and that they rest together in the bosom of the Lord whom they loved.

Dr. Hoge's burial place in the Hollywood Cemetery, at Richmond, is marked by a granite slab, bearing, by his own direction, only the inscription of his name, the date of his birth and death, and "Pastor fifty-four years of the Second Presbyterian Church." He made request that his tombstone should bear no other record, but his record is on high. He died in the 81st year of his age.

REV. LOUIS BAUGHER, D. D., was first appointed a member of the Lesson Committee in 1884, and served till 1896—his term of service exactly coinciding with that of Dr. Hoge. Dr. Baugher was a courteous, genial and scholarly Christian gentleman, who occupied important positions in the Ministry of the Lutheran Church and as a College and Theological Professor.

He early showed great fondness for study, and for the higher forms of education. When he was only twelve years of age he was prepared for College, but was wisely kept back by his father, who was President of Pennsylvania College, at Gettysburg, the institution which he naturally wanted to enter. Being admitted the next year, he graduated from that institution in 1857, at the age of 17. Studying theology after this, first at Gettysburg and then at Andover, he was ordained to the ministry in 1863. After a few years given to pastoral work, he was called to the Professorship of Greek in the College from which he had graduated. Here he continued till 1880. Then for a short time he resumed the work of the ministry, but in 1883 he returned to the College at Gettysburg, with which he continued to be connected till his death, on the 11th of February last.

Scholarly both in his habits and tastes, his mind was enriched both by study and travel. He spent some time in Europe, and for twenty-five years was Professor of Greek in his Alma Mater. He was called to some of the most important

positions in the Lutheran Church, to which he was ardently attached. Perhaps the highest post of honor which he ever occupied, and the one which he esteemed most highly, was the presidency of the General Synod, to which he was elected in 1895, upon the first ballot, and by a unanimous vote. The dignity, courtesy and impartiality which he brought to this position was said to have helped to make the sessions of the Convention of that year one of the happiest in the history of the body.

In the Sunday School work of his denomination Dr. Baugher took great interest and an active part. For nineteen years he edited the *Augsburg Teacher* and greatly enriched it by his expositions of Scripture. To him the Sunday Schools of the Lutheran Church are very largely indebted for the admirable Augsburg Lesson Series. The Sunday Schools of the Lutheran Church owe him for this series of lesson helps a debt of gratitude which they will never be able to pay.

After much painful suffering he died on the 11th of February last. He rests from his labors, and his works do follow him.

“Thus star by star declines,  
Till all are passed away;  
As morning high and higher shines  
To pure and perfect day;  
Nor sink those stars in empty night,  
But hide themselves in heaven's own light.”

WARREN RANDOLPH,  
GEORGE R. MERRILL,  
Committee.

## TRIENNIAL STATISTICAL REPORT.

---

*Sunday School Statistics for the United States, British American Provinces and Mexico. Compiled for the Ninth International Convention, Atlanta, Ga., April 26-30, 1899, by M. D. Byers, Secretary, Atwood Building, Chicago, Illinois.*

The following tables of statistics, while not as satisfactory in respect to accuracy as I would like to have them to present to this Convention, are nevertheless prepared carefully from reports compiled by the various States, Territories and Provinces as indicated. Forty-five of these reports were compiled for this Convention, seven for the World's Third Convention, held in London, England, July 11-16, 1898, and the remaining eleven were taken from the reports made to the Eighth International Convention, held in Boston, Mass., June 23-26, 1896. It will be seen that discrepancies exist, and several of the States and Provinces show a loss. The most prominent example is the State of Georgia, which has 137 counties, of which 126 are reported organized, and in which the work among the colored people has also been partially organized since the Boston Convention; the association Secretary of this state assures us that this report is correct and that presented to the Boston Convention was incorrect. The report from the State of Nebraska for the Boston Convention was liberally estimated by the State officials, and we are assured by the present State officers that the conservative report presented to this Convention is more nearly correct, this is also true in the case of Tennessee. The loss in New York is accounted for by their State Secretary, who reports he made an error in his report for the Boston Convention. The heavy gain in Wisconsin is reported by their Secretary, and may be the result of more complete organization—not the organizations of new schools, but the discovery of schools existing and not heretofore reported. The large increase in South Carolina is on account of the addition of the Sunday Schools of the colored people, not included in the report to Boston; this will also account, in some measure, for the general gain in all the Southern States, as many had not heretofore included the Sunday Schools of the colored people in their figures. This is true, in a measure, of previous reports, and accounts for our special inquiry for separate report of schools of the colored people in gathering the material for this report.

All these things will help on the work that needs so much to be prosecuted with enthusiasm and persistency. But after all, the one thing to which this paper looks in the line of general training will be on the way when you, the delegate to this convention who are not contributing now to our needed trained force of workers, buy your normal class course while you are here, and go home to begin, with another if you can find him or her, the normal class in your school.

Five hundred such normal classes, resulting from this convention, will make centers of influence; then he who institutes such a class will find opening before them an undreamed of field of invigorating and empowering knowledge, and with it enlarged success in their work. Of this there can be no doubt. We should be reduced to confusion if it were not true everywhere in the world that one does his best and most successful work with material that he most thoroughly understands, and with a tool with which he is most perfectly at home.

The general preparation thus entered upon and engaged in will not make unnecessary or interfere with special training for the immediate work of next Sunday. That work is the use of a particular passage of scripture to accomplish some particular portion of the great task we have in hand of leading our class to Christ for salvation.

You will notice that we have specialized. Instead of the Bible, it is the lesson; instead of human nature it is my class. Cannot the individual teacher do this alone. Not as well as in the teachers' meeting, because of the specialization already noted, and because in the contact of mind with mind, on the lesson, in the teachers' meeting, there is awakened an activity of the teacher's mind on the lesson, and with it there goes an activity of the Holy Spirit correlated thereto, which are of the same sort as the activity that it awakened in teaching the class, and which does not accompany private study, however earnest and painstaking. And where there are two teachers in a school, who have found this out, there can be a teachers' meeting, which should begin to solve for that school and so for us all the problems of teachers' training. Because I am a pastor I can say without appearing to criticise, that the pastor is, in my judgment, the only who should assist, insist, persist and never desist in the matter of the normal class and teachers' meeting. He is teacher of the church, and I do not see how he can divest himself of responsibility that all the teaching, and especially the teaching of the youth, shall be after the most thorough and complete sort.

"Not competent to do it?" For what purpose were your four years in college and three years in the theological seminary, unless to get such knowledge of the Bible and of human nature as other men are not privileged to acquire; and now you say you cannot impart it! I do not know what you mean; I cannot understand men like you, who have given years of your life to preparation, and have had committed to you of God and His church the function of teaching, when you say you cannot teach,

The work of organization among the colored Sunday Schools in the South, under the direction of Field Workers Maxwell and Floyd, has, notwithstanding the many difficulties, progressed wonderfully. Mr. Maxwell's report will give the number of States and counties organized, and further detail will be given in the Executive Committee's Report.

The Home Department work has made great progress, and we have given in this report the number of Home Classes as reported by the various States and Provinces, but as many failed to report the membership, we were compelled to report that by conservative estimation.

### Statistics Presented to the Several International Sunday School Conventions.

	Sunday Schools	Teachers	Scholars	Total
1. BALTIMORE, May 11-13, 1875.				
United States.....	64,871	753,060	5,790,683	6,543,743
Canada.....	4,401	35,745	271,381	307,126
2. ATLANTA, April 17-19, 1878.				
United States.....	78,046	853,100	6,504,054	7,357,154
Canada.....	5,395	41,693	339,943	381,636
3. TORONTO, June 22-24, 1881.				
United States.....	84,730	932,283	6,820,835	7,753,118
British America.....	5,640	42,912	356,330	399,242
4. LOUISVILLE, June 11-13, 1884.				
United States.....	98,303	1,043,718	7,668,833	8,712,851
British America.....	5,213	45,511	387,966	433,477
5. CHICAGO, June 1-3, 1887.				
United States.....	99,860	1,108,265	8,048,462	9,156,727
British America.....	6,448	52,938	440,983	493,921
6. PITTSBURG, June 24-27, 1890.				
United States.....	108,939	1,151,340	8,649,131	9,800,471
British America.....	7,020	58,086	497,113	555,199
7. ST. LOUIS, Aug. 31-Sept. 2, 1893.				
United States.....	123,173	1,305,939	9,718,432	11,024,371
British America.....	8,745	71,796	599,040	670,837
8. BOSTON, June 23-26, 1896.				
United States.....	132,639	1,396,508	10,890,092	12,286,600
British America.....	9,450	79,861	666,714	746,575
9. ATLANTA, April 26-30, 1899.				
United States.....	137,293	1,399,711	11,327,858	12,727,569
British America.....	10,527	81,874	680,208	732,082
Mexico.....	319	723	9,259	9,982
Total.....	148,139	1,482,308	12,017,325	13,499,633
Reported Gains.....	5,992	7,817	457,088	464,905

### Sunday School Statistics of All Nations.

	Sunday Schools	Teachers	Scholars	Total Member- ship
<b>EUROPE.</b>				
England and Wales.....	43,632	613,036	6,843,072	7,456,108
Scotland.....	6,338	63,939	713,360	762,299
Ireland.....	3,620	27,980	319,316	347,296
Austria, including Bohemia.....	208	533	7,340	7,873
Belgium.....	83	403	4,616	5,019
Bulgaria.....	35	140	1,576	1,716
Denmark.....	819	4,275	71,371	75,646
Finland.....	7,611	12,928	165,140	178,068
France.....	1,475	3,876	61,200	65,076
Germany.....	7,131	39,872	814,175	854,047
Greece.....	4	7	180	187
Holland.....	1,900	4,962	168,110	173,072
Italy.....	336	1,482	15,787	17,269
Norway.....	749	3,311	65,311	68,622
Portugal.....	18	70	1,419	1,489
Russia.....	83	785	15,679	16,464
Spain.....	48	220	4,275	4,495
Sweden.....	5,360	18,144	252,247	270,301
Switzerland.....	1,762	7,490	122,567	130,057
Turkey in Europe.....	30	170	1,420	1,590
<b>ASIA.</b>				
India, including Ceylon.....	5,578	13,937	247,472	261,409
Persia.....	107	440	4,876	5,316
Siam.....	16	64	809	873
China.....	105	1,053	5,264	6,317
Japan.....	150	390	7,019	7,409
Turkey in Asia.....	516	4,250	25,833	30,083
<b>AFRICA.....</b>	<b>4,246</b>	<b>8,455</b>	<b>161,394</b>	<b>169,849</b>
<b>NORTH AMERICA.</b>				
United States.....	137,293	1,399,711	11,327,858	12,727,569
Canada.....	10,174	79,500	657,442	736,942
Newfoundland and Labrador.....	353	2,374	22,766	25,140
West Indies.....	2,306	10,769	111,835	122,104
Central America and Mexico.....	550	1,300	15,000	16,300
<b>SOUTH AMERICA.....</b>	<b>350</b>	<b>3,000</b>	<b>150,000</b>	<b>153,000</b>
<b>OCEANICA.</b>				
Australasia.....	7,458	54,670	595,031	640,701
Fiji Island.....	1,474	2,701	42,909	45,609
Hawaiian Island.....	230	1,413	15,840	17,253
Other Islands.....	210	800	10,000	10,800
<b>World.....</b>	<b>252,510</b>	<b>2,388,449</b>	<b>23,049,009</b>	<b>25,437,458</b>

# TRIENNIAL STATISTICAL REPORT.

Made to the Ninth International Sunday School Convention, Atlanta, Ga., April 26-30, 1899.

UNITED STATES.	MEMBERSHIP.			COUNTY ORGANIZ'NS				HOME DEPT.		Primary Unions.	Paid Workers.	AUTHORITY FOR REPORTS.
	Sunday Schools.	Officers and Teachers.	Scholars.	Total Enrollment.	Per cent. of population in Sunday School.	No. of Counties.	Organized.	Banner Counties.	Number.	Members.		
ALABAMA.....	4,000	24,750	215,000	239,750	14	66	66	10	50	2,500	1	John W. Mahan, Randolph.
Alaska Ter.....	15	52	982	1,034	4	...	...	...	...	...	...	Rev. S. Jackson, Sitka.
Arizona Ter.....	81	594	5,280	5,874	7	5	2	...	...	...	...	M. W. Messenger, Phoenix.
Arkansas.....	2,050	13,962	151,000	164,962	13	75	16	...	...	...	...	John W. Glenn, Batesville.
California (Northern).....	1,187	9,187	82,683	91,870	{ 11	45	25	1	23	491	1	Mrs. Nellie D. Harp, Stockton.
CALIFORNIA (So.).....	654	7,848	58,860	66,708	{ 19	8	8	...	12	256	...	U. Sid Lemon, Santa Ana.
Colorado.....	473	3,200	44,000	47,200	9	60	7	1	25	617	3	S. H. Atwater, Canon City.
CONNECTICUT.....	1,200	20,000	125,000	145,000	18	8	8	8	325	10,000	6	Geo. S. Deming, New Haven.
DELAWARE.....	446	5,885	45,667	51,552	30	3	3	...	20	250	1	Aubrey Vandever, Clayton.
Dis't of COLUMBIA.....	247	5,774	46,050	51,824	19	1	1	1	23	460	1	Jerome F. Johnson, Washington.
Florida.....	2,400	12,119	94,870	106,989	22	45	32	2	...	...	2	Mrs. M. J. Phares, Yalaha.
Georgia.....	4,616	35,778	253,410	289,188	14	137	126	...	...	...	...	J. H. Miller, Marietta.
Idaho.....	150	800	6,700	7,500	5	21	...	...	...	...	...	Horace E. Neal, Boise.
ILLINOIS.....	7,905	93,591	698,623	792,214	18	102	102	23	466	12,407	26	W. B. Jacobs, Chicago.
Indian Ter.....	387	2,942	16,393	19,335	2	7	...	...	...	...	...	Rev. J. McLeiper, Talequah.
INDIANA.....	5,617	68,389	515,568	583,957	26	92	92	57	620	15,874	6	Chas. D. Meigs, Indianapolis.
IOWA.....	6,286	50,288	414,152	464,440	22	99	99	...	60	1,506	7	J. C. Preston, Battle Creek.
KANSAS.....	4,601	43,073	282,397	325,470	25	105	105	...	117	2,750	6	J. H. Engle, Abilene.
Kentucky.....	3,389	25,782	223,332	249,114	12	119	60	4	50	1,250	6	E. A. Fox, Louisville.
Louisiana.....	820	6,151	48,559	54,710	4	59	17	...	19	475	2	Mrs. A. M. Mayo, Lake Charles.
Maine.....	2,006	13,590	96,725	110,315	17	16	16	...	...	...	...	L. N. Halliday, Portland.
MARYLAND.....	2,531	32,903	206,156	239,059	21	23	20	2	76	1,901	2	Geo. H. Nock, Baltimore.
MASSACHUSETTS.....	1,905	38,614	305,000	343,614	13	14	14	14	384	14,935	26	Hamilton S. Conant, Boston.
MICHIGAN.....	4,460	49,880	355,200	405,080	18	83	82	7	150	3,750	13	M. H. Reynolds, Owosso.
Minnesota.....	1,606	18,410	153,040	171,450	10	81	38	3	10	256	3	Mrs. Jean E. Hobart, Minneapolis.
Mississippi.....	1,684	11,967	94,533	106,500	7	74	25	...	...	...	...	C. W. Mills, Columbus.
MISSOURI.....	7,286	70,013	613,105	683,119	23	115	115	27	125	3,125	13	L. L. Allen, Pierce City.
Montana.....	270	1,765	14,634	16,399	8	24	11	...	40	1,037	...	W. R. Conner, Helena.
Nebraska.....	2,522	21,854	148,355	170,209	17	90	63	...	125	3,125	3	R. H. Pollock, Beatrice.
Nevada.....	59	868	3,342	4,210	10	15	...	...	...	...	...	Rev. Geo. R. Bird, Carson City.
NEW HAMPSHIRE.....	610	6,200	57,600	63,800	16	10	10	7	112	2,826	1	C. E. Kimby, Tilton.
NEW JERSEY.....	2,339	40,552	316,650	357,202	21	21	21	2	351	12,319	17	Rev. E. Morris Fergusson, Trenton.
New Mexico.....	90	592	4,900	5,492	3	13	1	...	...	...	...	H. E. Fox, Albuquerque.
NEW YORK.....	8,696	125,725	1,238,723	1,364,448	20	59	59	7	1,376	38,610	16	Timothy Hough, Syracuse.
North Carolina.....	5,905	46,897	392,706	439,603	25	96	16	3	...	...	...	H. N. Snow, Durham.
North Dakota.....	694	5,376	42,719	48,095	16	46	21	...	...	...	...	J. M. Wylie, Drayton.
OHIO.....	7,664	97,042	679,788	776,830	23	88	88	20	310	7,750	16	Marion Lawrence, Toledo.
Oklahoma Ter.....	893	6,644	34,322	40,966	15	23	20	2	4	130	2	Arthur Wharton, Perry.
Oregon.....	1,223	11,863	80,017	91,880	24	32	19	...	9	225	4	A. A. Morse, Portland.
PENNSYLVANIA.....	9,209	140,558	1,224,571	1,365,129	23	67	57	12	500	12,500	44	Chas. Roads, D.D., Philadelphia.
RHODE ISLAND.....	361	6,327	4,932	55,859	17	16	16	3	63	1,575	1	W. B. Wilson, Providence.
South Carolina.....	4,703	42,080	340,303	382,383	31	41	25	...	5	125	2	Chas. H. Carlisle, Spartanburg.

* South Dakota.....	800	6,000	48,378	54,378	14	78	25	100	1	1	C. R. Fisher, Redfield.
* TENNESSEE.....	4,475	35,919	239,406	275,325	13	96	73	.....	750	10	George O. Bachman, Nashville.
* Texas.....	3,852	29,796	240,993	270,789	9	250	10	5	125	.....	Jink Evans, Corsicana.
* Utah.....	135	800	8,500	9,300	4	23	14	3	76	1	J. A. Smith, Ogden.
* VERMONT.....	778	7,900	54,755	62,655	19	14	14	65	1,685	.....	Rev. J. H. Babbitt, West Brattleboro.
* Virginia.....	4,201	48,531	293,336	341,867	20	100	14	3	1,000	2	A. Lee Knowles, Staunton.
* Washington.....	882	7,000	53,000	60,000	14	35	26	27	.....	.....	H. L. Sizer, Seattle.
* West Virginia.....	2,024	20,545	152,945	173,490	19	55	13	2	.....	.....	M. P. Shawkey, Charleston.
* Wisconsin.....	6,768	22,880	447,617	470,497	23	71	33	45	1,225	1	T. S. Thompson, Sparta.
* Wyoming.....	95	455	8,480	8,935	9	12	8	.....	.....	1	G. H. Smith, Carbon.
Totals in U. S.....	137,293	1,399,711	11,327,558	12,727,569	16	.....	.....	.....	.....	.....	
CANADA.											
+ Alberta.....	70	300	3,000	3,300	.....	.....	.....	.....	.....	.....	Geo. A. Reed, Lacombe.
+ Assiniboia.....	190	1,140	7,600	8,740	.....	.....	.....	.....	.....	.....	Alex Smith, Regina.
+ British Columbia.....	143	1,080	9,980	11,060	.....	.....	.....	.....	.....	.....	W. C. Coatham, Westminster.
+ Manitoba.....	625	3,964	34,550	38,514	.....	20	17	6	475	2	J. M. Johnston, Winnipeg.
+ NEW BRUNSWICK.....	945	6,312	46,749	53,061	.....	15	15	100	2,550	1	Rev. Aquila Lucas, Sussex.
+ Nova Scotia.....	1,420	8,718	78,273	86,991	.....	22	19	3	775	1	C. E. Creighton, Halifax.
+ ONTARIO.....	5,794	51,463	422,903	474,368	.....	66	59	22	3,016	12	Alfred Day, Deer Park.
+ Prince Edward Island.....	210	1,100	10,250	11,350	.....	3	1	5	125	.....	Leonard Morris, Summerside.
+ Quebec.....	777	5,423	44,135	49,558	.....	65	19	65	1,612	1	G. H. Archibald, Montreal.
Totals in Canada.....	10,174	79,500	657,442	736,942	.....	.....	.....	.....	.....	.....	
+ Newfoundland and Labrador.....	353	2,374	22,766	25,140	.....	.....	.....	1	40	.....	Chas. P. Ayre, St. Johns.
+ Mexico.....	319	723	9,259	10,082	.....	.....	.....	.....	.....	.....	Herbert W. Brown, City of Mexico.
Total.....	148,139	1,482,308	12,017,325	13,499,633	.....	.....	.....	.....	.....	.....	
Reported Gain....	5,992	7,817	457,088	464,905	.....	.....	.....	.....	.....	.....	

## APPEND A—STATISTICAL.

\*—Accurate reports made by State, Provincial or Territorial Association to the NINTH INTERNATIONAL CONVENTION, Atlanta, Ga., April 26-30, 1899.

\*—Estimated reports made by State, Provincial or Territorial Association, to the NINTH INTERNATIONAL CONVENTION, Atlanta, Ga., April 26-30, 1899.

§—Reports made to the WORLD'S THIRD CONVENTION, London, England, July 11-16, 1898.

†—Reports made to the EIGHTH INTERNATIONAL CONVENTION, Boston, Mass., June 23-26, 1896.

NOTE—The membership of the Home Department is mostly estimated on a basis that is considered conservative.

## ORGANIZATION.

57 Organized States, Provinces and Territories (United States and Canada), printed in Roman.

6 Unorganized States, Provinces and Territories, printed in *Italics*.

23 States, Territories and Provinces, where organization is thorough, printed in SMALL CAPS.

14 States, Territories and Provinces, where organization is good, printed in full-face Roman.

20 States, Territories and Provinces, where organization is fair, printed in small Roman.

## MEMORANDA.

NOTE—The population of each State is taken from the report of the Commissioner of Education, Vol. I, 1895-1896.

The percentage of population for Canada and Mexico is omitted because we could get no recent accurate report of their population.

All reports made to the Convention include the Sunday Schools of the colored people.

## APPENDIX "A"

### REPORTS FROM STATES, TERRITORIES AND PROVINCES.

#### ALABAMA.

E. H. CABANISS, Chm. State Ex. Com.....Birmingham  
J. C. ORR, State Seet'y.....Hartselle  
JOSEPH CARTHEL, Mem. Int'l Ex. Com.....Birmingham  
W. T. ATKINS, Int'l Vice Pres't.....Selma  
JOSEPH CARTHEL, State Field Worker.....Birmingham  
MISS MINNIE ALLEN, Sup't Prim. Dept.....Anniston  
Organization Thorough; Primary, Home and Normal Depart-  
ments.

Convention held in April, 1899.

State Paper, *The Alabama Sunday School Herald*.

In the past three years our Association has made great progress. Alabama has sixty-six counties. At the Boston Convention we reported forty-three of them organized, only two of which were banner counties. All of them (66) are now organized, ten are banner counties, ten are almost up to that standard, five have about one-half of the beats organized and in twenty-four other counties the work of beat organization has been begun. Three years ago there were seven or eight workers upon whom we could rely to help by attending the annual convention of an adjoining county. This year that band has increased to thirty, and some of them attended more than one convention.

In 1897 we employed Mr. S. A. Russell as field worker for six months. He did very efficient service, reaching and organizing the counties which prior to that time were untouched. It was a matter of regret to us that he could not continue in the work, as his labors were abundant and greatly blessed. Last year we employed a field worker for his entire time.

We have published monthly the *Sunday School Herald*, which has been a great help to us, enabling us to keep in touch with our friends all over the State.

The Home Department is a new feature of our State work. Our statistical secretary reported to the Boston convention one Home Department with an enrollment of forty. This year we report fifty departments with two thousand five hundred members. It is probable that both reports were too conservative. A number of our county associations have Home Department superintendents, and the work is being established in our cities and larger towns and is reaching out into some of the country districts.

"Alabama reported three primary unions to the Boston Convention; now we have sixteen. Some of them compare favorably with the most flourishing unions of America. In several we find the members giving their attention to child study, blackboard work and the most approved normal methods. Several counties have their own primary superintendents."

There are many encouraging facts which cannot be stated in this report. The work has its discouraging features and its difficulties. But we find as we perfect our county and beat organizations that the good results are apparent, the number of schools increase, the existing schools are inspired and encouraged to raise the standard of their work, more schools become evergreen, some are being graded, teachers' meetings are established, normal classes formed and Home Departments organized. Every year we have in our conventions reports that encourage us. In the county of Winston three years ago there were only five Sunday Schools, one of which was evergreen. At the annual convention last year the president reported forty-two (possibly forty-four) Sunday Schools, seventeen of which were evergreen. Pike was made a banner county last year and as one of the results of the agitation twenty-five new Sunday Schools were organized in that county. Calhoun county a few years ago had only twenty-four evergreen Sunday Schools and now reports sixty-eight. Greene county reports all but two of its Sunday Schools as evergreen. These are a few illustrations of what is being done in Alabama; other counties show similar progress along these and other lines.

An encouraging feature of our work is that in destitute places where a few years ago there was no Sunday Schools and in the sparsely settled regions where it was possible to establish only union Sunday Schools, some of these have developed into churches and denominational schools. The mission work in our towns has been as successful as in the sparsely settled districts.

Some of our conservative brethren, who at first did not feel the need for, and doubted the wisdom of undertaking this work are now its friends and supporters. They see that all the leaders of our State Association are loyal to their own churches and Sunday Schools and that as the State Association has no churches or schools of its own the work is denominational in its final results.

There remains much land to be possessed. As we have gone steadily forward during the past triennium the Lord has opened the way and for this we thank God and take courage.

JOSEPH CARTEL,  
Field Worker.

#### ALASKA TERRITORY.

REV. SHELDON JACKSON, D. D., Member Int'l Ex. Com...

..... Washington, D. C.  
Territory not organized.

## ARIZONA.

T. W. OTIS, Chm. Ex. Com.....	Prescott
M. W. MESSENGER, Secretary.....	Phoenix
M. W. MESSENGER, Mem. Int'l Ex. Com.....	Phoenix
T. W. OTIS, Int'l Vice Pres't.....	Prescott

Partially Organized.

## ARKANSAS.

B. W. GREEN, Acting Pres't.....	Little Rock
CLIO HARPER, State Sect'y.....	Little Rock
REV. HENRY HAINESWORTH, Chm. Ex. Com.....	Fayetteville
L. B. LEIGH, Mem. Int'l Ex. Com.....	Little Rock
P. K. ROOTS, Int'l Vice Pres't.....	Little Rock

Convention held in March, 1899.

Organization Poor, but Improving.

With some hesitancy and misgivings, the Convention of 1899 was set for March 18-20, at the capital city, Little Rock, and a special advance itinerary agreed upon between the State officers and the writer. After sickness and delay, this route was carried out: Fayetteville, Van Buren, Russellville, Arkadelphia, Texarkana, Camden, Pine Bluff and Jonesboro. Eight of the leading cities were included, and meetings held in each.

Then came the State Convention at Little Rock. George Thornburg and J. D. Van Winkle, as officers of the Association, had given wide notice through the papers, and a large attendance would have been assured but for the fear of small pox in the capital city. As it was, the attendance was good. Jonesboro and the northeastern portion of the state were best represented.

The meetings were had in the Presbyterian Church, and from beginning grew in attendance and interest. It was really a fine convention, and marks a new era in Arkansas Sunday School work.

Several strong men were put at the head of the work for the coming year. Brother Malone of Jonesboro was made president; Rev. Henry Hanesworth, of Fayetteville, executive chairman; Gen. Green, of Little Rock, vice president, and L. B. Leigh, of Little Rock, member of International Executive Committee.

The next convention will be held in October, 1899, at Fayetteville, in the northwestern part of the State, and to this end a working quorum of the Executive Committee was fixed in and near that city. It is very likely that the largest and finest convention in the history of the state will be held, as the outcome of the special Little Rock meeting.

## CALIFORNIA (NORTH).

C. M. CAMPBELL, Prest. Northern Ass'n.....	Sacramento
EARL S. BINGHAM, Sect'y Northern Ass'n.....	San Jose
H. MORTON, Mem. Int'l Ex. Com.....	San Jose
C. M. CAMPBELL, Int'l vice Pres't.....	Sacramento
EARL S. BINGHAM, Field Worker.....	San Jose
C. B. PERKINS, Treasurer.....	San Francisco

Convention held in April, 1899.

Organization Fair; Improving. Home and Normal Departments.

State Paper, *California Sunday School Register*.

The California State Association is composed of all the Sunday Schools in that territory in our State lying between the southern line of Oregon on the north and the southern line of Inyo, Tulare, King and San Luis Obispo counties on the south. There are forty-nine counties in this area, twenty-six of which are organized and hold county conventions each year.

Greater progress has been made during the past year in our State Association than in any one of the previous thirty-two years of the Association's existence.

In March, 1898, the work of visiting the counties began and in three months twenty-five had been visited and eight new County Associations had been formed and several that had lapsed revived. This took 4,000 miles of railroad travel and the work has fairly begun. The State secretary, who inaugurated and carried forward this work, was in June made the "Field Worker," with a salary, to serve during September, October, November and February, March and April in county visitation, attending conventions wherever called and organizing new associations. The work is too large for small plans. We must go at it in united order. To this end house to house visitation of whole counties in a single day under the direction of the Field Worker and the county officers is being planned for. Every house will be visited, every adult and child found, so that churches and Sunday Schools may go out and gather in those not now members.

The organizing of District Associations auxiliary to the County Associations is receiving proper attention. Here the Home Department and the establishing and maintaining of new schools is the special work.

The 175,000 children in our state outside our schools *must* be reached, and by God's grace we will win them for Him.

The Home Department and Normal Work have been established and efficient leaders for each secured. They are a part of our plan to reach the masses.

The *California Sunday School Register*, our state Sunday School paper, was established in February last and has been a powerful ally in our work. Over 1,000 copies monthly have been sent to our workers, carrying encouragement and aid to them. Above all and through all has been seen the good guiding hand of our God leading on, giving direction to the

workers, preparing the hearts of the people for the message and making the way clear.

It is a great work, for it is the King's business. It is sure to win, for He leads the way.

### CALIFORNIA (SOUTHERN).

REV. H. H. RICE, President Southern Ass'n.....Pomona  
 REV. H. H. RICE, Int'l Vice Pres't.....Pomona  
 REV. R. S. CANTINE, D. D., Mem. Int'l Ex. Com....Los Angeles  
 U. SID LEMON, Secretary Southern Ass'n.....Santa Ana

Convention in November, 1899.

Organization Thorough. Primary, Normal and Home  
 Departments.

*Greetings—To the International Sunday School Convention:* The Sunday School Association of Southern California would report briefly, that our separate field is due to the magnificent proportions of our golden state, which, if laid down on the Atlantic coast, would pillow its head in the lap of Maine, and rest its feet upon North Carolina.

We date from 1880, and have held annual conventions with increasing interest.

We do not publish a paper, nor have we employed a salaried "Field Worker," but we are not idle, and God is blessing our town and county conventions, and our annual Feast of Tabernacles in the autumn.

We pray God's blessing upon the convention in Atlanta, that all may redound to the prosperity of the work in your hands and to the glory of the triune God. I am, dear brethren, in behalf of our Association, your fellow worker in Christ.

HENRY H. RICE,  
 President.

### COLORADO.

S. H. ATWATER, State President.....Canon City  
 REV. G. L. THOMPSON, Rec. Seet'y.....Denver  
 S. H. ATWATER, Mem. Int'l Ex. Com.....Canon City  
 REV. G. L. THOMPSON, Int'l Vice Pres't.....Denver

Convention in October, 1899.

Organization Partial, but Improving. Home, Normal and  
 Primary Departments.

There are fifty-six counties in Colorado, of which seven are actively organized. The Home, Normal and Primary Departments are receiving special attention in the organized territory. During the past year each of the seven organized counties held a convention. Special attention is being devoted to better organization. A convention of the State Association will be held in 1899 at Boulder

## CONNECTICUT.

H. H. TAYLOR, Chairman State Ex. Com.....New Haven  
 GEO. S. DEMING, General Sect'y.....New Haven  
 W. H. HALL, Mem. Int'l Ex. Com.....West Hartford  
 CHAS. E. PRIOR, Int'l Vice Pres't.....Hartford

Convention (Biennial), 1898.

Organization Thorough. Primary and Home Departments.

The Connecticut Sunday School Association was organized in 1857, and its purpose set forth in the following words:

"We deem it the bounden duty and privilege of the Churches of Christ in this State to guarantee a Christian education to every child within its limits."

Later the same sentiment found expression in these words: "The Bible for every Child and every Child for Christ."

With this purpose clearly defined, each year has been filled with earnest efforts. No series of years has been more fruitful than the past three. They have marked a departure from old methods of work, in our efforts to reach and give substantial help to the children.

Four Field Workers have been employed, whose business has been to make a careful house to house visitation of small neglected fields.

For results we can point to over forty of these fields where the Bible is today an open book, and fathers, mothers and children are interested in its study. Many family altars have been erected and hundreds have found Christ and are loyal in His service.

We are by no means idle along other lines of work. Conventions are held in every County at least once a year, and smaller Conferences and Conventions are also held so as to reach every town in the State.

In these we seek to bring out especially the real purpose of Sunday School work, and develop all methods which lead to more of intelligence in Officers, Teachers and Pupils.

While we have no State Normal Department, many of our Sunday Schools are adding such a Department because of its presentation in our Conventions.

The employment of a State Primary Superintendent has brought fresh enthusiasm, and progress can be seen in this important department of work. Primary Unions and special Conferences are awakening and educating to more careful and faithful efforts.

We are glad to report a distinct gain along Home Department lines. Experience has proven the value and necessity of this department, not only for reaching those outside the Sunday School and securing them as Bible students, but in its reflex influence on the main schools. It is one of the strongest factors in securing spiritual efficiency in Church and Sunday School.

For several years we have had a division of our State into twenty-four districts, three in each County. We are now perfecting this organization and they will be known as "District Auxiliaries" to the State Sunday School Association.

When completed we shall have a Corresponding Secretary in each town of the State. Respectfully submitted,

GEORGE S. DEMING,  
General Secretary.

#### DELAWARE.

C. H. CANTWELL, Chm. State Ex. Com.....Wilmington  
DR. F. W. LANG, State Rec. Sect'y.....Wilmington  
W. K. CROSBY, Mem. Int'l Ex. Com.....Wilmington  
J. H. HUFFECKER, Int'l Vice Prest.....Smyrna

Convention held in April, 1899.

Organization thorough.

Home, Normal and Primary Departments.

Delaware has three Counties, all of which are well organized. They employ a Field Secretary who devotes his time to County and Township Organization. They consider their State Association in good condition and are devoting considerable time to the Home, Normal and Primary Departments.

#### DISTRICT OF COLUMBIA.

P. H. BRISTOW, Chm. Ex. Com.....Washington  
W. W. MILLAN, Secretary.....Washington  
P. H. BRISTOW, Mem. Int'l Ex. Com.....Washington  
L. D. ALDEN, Int'l Vice Prest.....Washington  
J. F. JOHNSON, Field Worker.....Washington  
J. H. LICHLITER, Treas.....Washington

Convention November, 1899.

Organization thorough. Home and Primary Departments.

At our annual Sunday School Convention held November last, the reports from the schools showed a net gain in total enrollment of *four* per cent over the previous year and the number uniting with the churches, from the schools, on confession of faith *three* per cent of the enrollment. The total number in the Home Departments of the Districts, of which at that time there were twenty-three, was 1,655. A Home Department Union has been organized for the promotion of this department of our Sunday School work.

There were 600 duly accredited delegates in attendance at the Convention which was easily one of the best ever held in Washington. We had with us as speakers and instructors Rev. A. F. Schauffler, D. D., Prof. H. K. Sanders, Ph. D., and Dr. W. A. Duncan, all eminent specialists in their lines of Sunday School work.

In order to ascertain whether the house-to-house canvass of the District, made one year before under the auspices of our Association had resulted in much benefit to the schools. an inquiry to that end was inserted in the statistical blank sent out the early part of the year. I give herewith a sample of some of the answers received:

"Several families brought into the church."

"New scholars and new interest."

- "Increased attendance both at Sunday School and Church."  
 "The general Sunday School work helped."  
 "Increase in membership quite perceptible."  
 "Aided in making school more active."  
 "Found old scholars that had dropped out."  
 "New talent at work in different branches and a number of new scholars."  
 "A better acquaintance with the people in the neighborhood."  
 "Many of our old members were found and brought back."  
 "Some additions to the school as a result of the canvass."  
 "Some new scholars and an increased interest on the part of Sunday School Workers."  
 "It was the means of locating those of our denomination in our vicinity."  
 "A better understanding of Sunday School conditions in our immediate neighborhood."  
 "The joy of service."  
 "Renewed enthusiasm in the work and some new scholars."  
 "A quickening of interest and some new members."

Our next annual convention is fixed for November, 13-15, 1899. We regard the year 1898, generally speaking, as one of the most successful years in Sunday School work in our District. The work of our District Primary Union is very promising. They are to hold an all day Institute March 27, 1899.

JEROME F. JOHNSON,  
Field Worker.

### FLORIDA.

REV. WM. SHAW, Chm. State Ex. Com.....Ocala  
 F. P. GAFFNEY, State Sect'y.....Ocala  
 H. C. GROVES, Mem. Int'l Ex. Com.....Ocala  
 REV. W. J. CARPENTER, Int'l Vice Pres't.....Tallahassee  
 REV. WM. SHAW, Field Worker.....Ocala

Convention held in April, 1899.

Organization thorough. Primary, Home and Normal Departments.

State Paper *The Florida Sunday School Worker*.

The Florida Convention at Ocala was a thoroughly educative and business one. As the home of both General Secretary and member of the International Committee, brothers Shaw and Groves, the local details and interest were at their best. A specially pleasant feature of the convention socially was the fine reception given to the delegates by the ladies of Ocala in a large hall abounding with the most beautiful decorations and enlivened by choicest music.

Florida has one county, Alachua, in which a thorough house-to-house canvass has been made, which will serve as an object lesson to others the coming year. Rev. F. M. Hartman has the credit of originating and conducting it, and the report of his work was the most profitable feature of the convention.

The Association has also in the person of its International member, H. C. Groves, one who has played the double part for years of looking after the duties of his office and supplying the sinews of war to an empty treasury until it could be refilled from slow-coming pledges. No association has had so much to contend with. For five years repeated disaster has fallen upon the industries of the State, beyond realization by more fortunate communities. Yet the Association has kept its forces together and has paid its debts and extended and maintained its organized counties, until they now number about twenty.

The unique figure in this hard and patient effort to keep things in motion has been Rev. William Shaw, who is a law and example to himself. The Florida Association owes its existence during the time of its trouble to his unfailing energy and persistence. Shaw and his stereopticon are household words in every county of the Association. Having little money coming in by ordinary ways, he began a career of organization among the counties in a Sunday School way and took along his London and Paris slides as a means of money-raising. He was successful in both fields of work, and the past year put the larger part of salary and association expenses into the treasury by his indomitable efforts.

### GEORGIA.

JOHN M. GREEN, Chm. State Ex. Com.....	Atlanta
HENDERSON HALLMAN, State Sect'y.....	Atlanta
W. S. WITHAM, Mem. Int'l Ex. Com.....	Atlanta
G. R. LOMBARD, Int'l Vice Pres't.....	Augusta
J. H. GARNER, Treasurer.....	Atlanta

Convention held in April, 1899.

Organization good and improving.

Georgia has 137 Counties of which 128 are organized and are more or less active in the State Association work. The Annual State Conventions have grown in power and in members year by year and at the Convention of 1898, 52 Counties were represented and 93 Counties reported. There has been some difficulty in securing accurate statistics, but as our organization becomes more thorough this will be overcome. Considerable attention has been given to County organization, two field workers and a Primary worker are in the field besides the volunteer work of the County officers. A good staff of officers were elected at the 1899 convention, and the Atlanta International Convention has given the work in the State a fresh start.

### IDAHO.

H. E. NEAL, Pres't State Ass'n.....	Boise
E. C. COOK, State Sect'y.....	Boise
H. E. NEAL, Mem. Int'l Ex. Com.....	Boise
E. C. COOK, Int'l Vice Pres't.....	Boise

The State Organization is in fair condition, conventions are held annually and the officers are trying to carry forward the work in a large state where the schools are few and widely scattered.

## ILLINOIS.

B. F. JACOBS, Chm. Ex. Com.....	Chicago
W. B. JACOBS, State Seet'y.....	Chicago
B. F. JACOBS, Mem. Int'l Ex. Com.....	Chicago
M. D. BYERS, Ex-Officio Mem. Int'l Ex. Com.....	Chicago
R. H. GRIFFITH, Int'l Vice Pres't.....	Rushville

## FIELD WORKERS.

W. C. PEARCE.....	Chicago
C. E. SCHENCK.....	Paris
G. W. MILLER.....	Paris
A. T. ARNOLD.....	Wheaton
STUART MUIRHEAD.....	Chicago

Convention held in May, 1899.

Organization thorough. Normal, Primary and Home Departments and a Monthly Paper (*The Trumpet Call*). A

Summer School for Primary Workers.

Schools reported, 7,962. Officers and Teachers, 95,416. Scholars, 696,369. Total Membership, 791,785.

Additions to the Church are reported from 90 counties, the number amounting to 19,865.

Benevolent contributions are reported from 86 counties, amounting to \$65,816.98.

Teachers' Meetings. The number reported is 1,200.

Home Departments. This record is incomplete, but reports from 67 counties show 467 schools having Home Departments, with a total membership of 14,563.

Conventions have been held during the year in 99 counties. The total number reported is as follows: County conventions 100, Perry having held two. Township conventions reported 1,323.

Recapitulation by Districts. Fresh reports have been received from every County in the First, Second, Third, Fifth, Sixth, Eighth, Tenth, Twelfth, Fourteenth, Sixteenth, and Seventeenth Districts. Ten Districts show a gain in schools, and ten show a loss. Twelve Districts report a gain in membership; eight Districts report a decrease.

Seven Districts report more township conventions than there are townships in the counties, viz.: Second, Sixth, Seventh, Twelfth, Fifteenth, Eighteenth and Twentieth.

## INDIANA.

W. C. HALL, Chm. State Ex. Com.....	Indianapolis
CHAS. D. MEIGS, Gen'l Secretary.....	Indianapolis
CHAS. D. MEIGS, Mem. Int'l Ex. Com.....	Indianapolis
F. M. KEITES, Int'l Vice Pres't.....	Huntington

Convention held in June, 1899.

Organization thorough. Primary, Normal and Home Departments.

A State Paper *The Awakener*.

Indiana and its convention are now squarely at the front. No counties reach a higher stage of enthusiasm and spirited emulation in good works. Nor is any association pushing all lines of Sunday School work more vigorously. There is one exception—the normal department, which has not yet been born, but whose baby clothes are being fitted out by the Executive Committee. The recent convention unanimously instructed the committee soon to frame a normal department, place a chairman and committee in charge, select courses of study, and open the way.

At every State Convention, the county association in the bounds of which the meeting is held, holds a great annual rally, which advertises the convention as nothing else can do, and brings out a large local attendance to the sessions of the convention. Columbus, the capital of Bartholomew County, which was the hostess of the recent convention, paraded the streets of the city, and the countless wagons, floats and non-descript vehicles, filled with singing scholars from the country schools, all dressed in their best, and with flags banners and badges, afforded a spectacle to the visiting delegates not soon to be forgotten. Nor was the spectacular all there was to it. Apart from the deep impression it made upon a city of 10,000, it was educative in the best sense, as putting into line and expectation countless boys and girls as future delegates to other State Conventions.

Indiana's gains the past year are significant and stirring! Expressed in per cent, they are as follows: In schools, 5; officers and teachers, 8; total attendance, 5; home departments, 30; home department members, 42; teachers' meetings, 28; rally days, 99; banner townships, 30; accessions to church, 16; evergreen schools, 12; number of conventions held, 8. Note that this is the per cent of increase in one year. There were 40 banner counties, 8 double banner counties, all counties being organized; 819 townships organized out of a total of 1,016. All this at a cost of only \$3,106.76!

#### IOWA.

REV. GEO. B. SHOEMAKER, Chm. State Ex. Com.....Toledo  
J. C. PRESTON, Rec. Sect'y.....Battle Creek  
J. F. HARDIN, Mem. Int'l Ex. Com.....Eldora  
REV. O. S. THOMPSON, Int'l Vice Pres't.....Cherokee  
MISS MARY BARNES, Field Worker.....Des Moines

Convention held in June, 1899.

Organization thorough. Primary, Normal and Home Departments.

A State Paper *The Iowa Sunday School Helper*.

Iowa has 99 counties, all of them have been organized and have held conventions during the past three years. At the con-

vention held in Boston in 1896 Iowa stood first in the number of schools organized. We are unable to report any increase in schools. Our work has been greatly hindered by the sickness and retirement of our beloved state secretary Mrs. Mattie M. Bailey, who for 9 years was foremost in carrying on the work. Another serious misfortune befell our work when our field worker Mr. C. C. Wallace was called home to his reward in April, 1898. He will always be remembered by the people of Iowa for his successful efforts in the work of house to house visitation which he planned and carried out the visiting of every home in this state by the Sunday School Workers in the fall of 1895. With the retirement of our secretary, and the death of our field worker, the work in Iowa declined.

New officers were elected at the last State Convention, and the work is taking on new life. We report progress in our convention work. Two workers are giving their whole time, holding conventions and institutes in the different counties. The state secretary, J. C. Preston, and the primary secretary, Miss Mary Barnes, are paid workers. Much progress is being made in township conventions. Counties which have been somewhat dead are being revived, and new life infused into the association work. In addition to the association workers, the American Sunday School Union has twenty men in the different counties organizing Sunday Schools and assisting the county and township officers in holding conventions, institutes and Sunday School rallies; a number of student missionaries are also employed during the summer months.

While we devote much time to our convention work, and through the missionaries organize Sunday Schools, we are not neglectful of the education of our workers. Bible institutes and summer schools of from two to ten days are held in many parts of the state. A large increase over former years is reported in normal students and classes. At present much attention is being given the "Home Class Department."

One of the important agencies for the advancement of our work is the state paper *The Iowa Sunday School Helper*.

J. C. PRESTON,  
State Secretary.

#### KANSAS.

DON KINNEY, Chm. State Ex. Com.....Newton  
J. H. ENGLE, Field Sect'y.....Abilene  
J. F. DRAKE, Mem. Int'l Ex. Com.....Topeka  
REV. S. M. HOOD, Int'l Vice Pres't.....Nortonville

#### FIELD WORKERS.

J. H. ENGLE, Sup't of Instruction.....Abilene  
MRS. R. B. PREUSZNER, Sup't Primary Instruction..Lawrence

Convention held in May, 1899.

Organization thorough. Normal, Primary and Home Departments.

State Paper *Kansas State Sunday School Journal*.

The recent Hutchinson Convention, notwithstanding the recent rule that delegates must pay for entertainment, was

fully five hundred strong, although far to the western side of the State. The Kansas church people of all denominations thoroughly believe in the conventions and are strong friends of the International work. The *Kansas Sunday School Journal* is edited by J. F. Drake, of Topeka. The association is careful too in the selection of its officers and in arranging the details of the year's work, the committees sitting during most of the session in careful study of the problems of the field.

Kansas has gained what Illinois has lost in the person and skillful service in primary work of Mrs. R. B. Preuszner, formerly at the head of the Chicago Congregational Primary Union. This lady, though without salary, has greatly assisted the primary workers of Kansas at cost of time and money to herself, and it is the purpose of the Association as soon as its income will permit to engage her constant service. As it is, except in the number of organized unions, the primary work of the Association is well up with other States.

Curiously enough, the department of all others which would do greatest good in such a State as Kansas, the Home Department, has made small gain.

One of the features of special interest at this convention was called the "How Session." An hour and a half was given to it, in speeches not to exceed ten minutes to each point. There were eight points, put in the way of questions to be definitely answered, such as "how to get statistics from the schools," and "how to start a Home Department."

J. H. Engle, the faithful Kansas Field Secretary, will continue in his good work. He sorely needs an assistant, and the field is ripe for a primary worker. Kansas has prospered in material things in recent years, and there is every reason why the Executive Committee should lengthen their cords and strengthen their stakes.

## KENTUCKY.

REV. D. M. SWEETS, Chm. State Ex. Com.....Louisville  
E. A. FOX, General Secretary.....Louisville  
JOHN STITES, Mem. Int'l Ex. Com.....Louisville  
PROF. E. B. YATES, Int'l Vice Pres't.....Georgetown

Convention will be held in August, 1899.

Organization good. Normal, Primary and Home Departments.

State Paper *The Kentucky Sunday School Reporter*.

Soon after the Boston Convention a State Primary organization was affected, which has resulted in several primary unions throughout the State, and it is now doing good work. Among other things, we have about completed arrangements for a summer school of Primary Methods in connection with the Lexington Chautauqua.

Mr. E. S. Boswell, the Field Worker, resigned January, 1897, since which time no regularly employed worker has been in the field. Efficient work has been done by various members of our State Executive Committee and other voluntary workers

of the State. The Rev. E. Morris Fergusson, of New Jersey, was employed during the month of August, 1897, and did good work.

January, 1898, Miss Mary F. Huber, who for eleven years had most successfully guided the Sunday School interests of the State, resigned. It is principally through her untiring efforts and great executive ability that Kentucky holds the rank it does today in international work, and she will ever have a warm place in our hearts.

What the future holds in store for us, only God knows, but through His guidance we hope to win success, and all the praise shall be to Him who loves us and holds our destinies within the hollow of His hand.

E. A. Fox,  
General Secretary.

### LOUISIANA.

R. H. BROWNE, Chm. State Ex. Com.....	New Orleans
MRS. A. M. MAYO, Cor. Sect'y.....	Lake Charles
E. P. MACKIE, Mem. Int'l Ex. Com.....	New Orleans
S. D. MOODY, Int'l Vice Pres't.....	New Orleans

Convention held in March, 1899.

Organization good. Normal, Primary and Home Departments.

The correspondence and statistical work as conducted this year is practically the opening of a new field in Louisiana Sunday School Association work. The line of work pursued heretofore by the association has related entirely to organization and the correspondence connected with the state convention work. The work of Parish organization by our first Field Secretary, Mr. C. A. Tiebout, is beginning to show its beneficial results and permanency in the parishes where he labored. That the work of our second Field Secretary will have the same results we are assured time will verify.

Before giving the result of the year's work, a synopsis of the method by which it has been obtained may not be uninteresting to you. May 1, 1897, I had the list of Vice Presidents as a basis for correspondence, and the printed minutes of 1896 for statistics. The latter contained the Sunday Schools of Tangipahoa, St. Mary, Iberia, Lafayette, East Baton Rouge and St. Helena carefully tabulated by Mr. Tiebout and Calcasieu and Cameron by myself. Acadia and Vermilion had been tabulated but were badly confused. Our first work (the first person plural used in this article is not the editorial "We," but my husband and I who have shared the entire work) was to purchase a duplicator, borrow a mimeograph, and obtain a record book. The first two saved printers' bills, the latter was divided into pages for each parish and for correspondence. May 22, we sent 115 letters to ministers in unorganized parishes, receiving 68 replies. By July 15, 509 schools had been recorded, but there were whole parishes whose pages were still blank. September 8, 545 letters were sent to postmasters. In my correspondence both in parish and state, I have always had reason to be thankful to the postmasters,

for while the postal laws scarcely sanction the answering of such letters, over 300 postmasters out of courtesy or from interest in the work replied. This, with other occasional lists, brought the number to 825. This list has been revised, erasing duplicates, discontinued schools, changing names of superintendents, etc., until it stands at the present number. I am satisfied that this is not the complete number of schools in the state for I have failed to receive a reply from some good-sized towns, still it is as nearly correct as one year's work can make it.

The association literature, of which nearly 700 copies were sent this year throughout the state, was all donated by Mr. W. J. Semelroth, of St. Louis, editor of the *International Evangel*. This paper is our International Sunday School organ—a paper, which for its review of the entire Sunday School field, its exposition of methods and helps upon the lesson, its outline of work for teachers' meetings, etc., should be in the hands of every teacher in Louisiana. We owe a vote of thanks to Mr. Semelroth for his generosity to our state association.

**RALLY DAY.**—The Rally Day programs had just been sent last September, when trouble and anxiety shrouded our entire state. Some never reached their destination, many were forgotten in the all-absorbing thought of the time. A few schools—55—observed the day. Yet if Indiana, among the foremost in International Sunday School work, with no such terror paralyzing every interest within her boundary lines, had only 10 per cent of her schools keep her first Rally Day three years ago, Louisiana has no cause for being discouraged.

The work of sending out blanks and collecting the reports from schools should be, according to our association system, done by each Parish Corresponding Secretary. The Parish Secretary tabulating the same and sending the report to the State Secretary. On account of the partially organized condition of the work in our state I concluded that the only method of reaching and reporting the work at all was to correspond directly with the individual schools. Several parish presidents and secretaries and superintendents in unorganized parishes have rendered valuable assistance. The returned reports have been tabulated in a book, and are now ready for every parish corresponding secretary as a basis for work.

#### PARISH ORGANIZATION.

There are many phases of organization which are revealed to a close student of parish organization in our state. The one which makes the deepest impression is that there is danger that the convention will be looked upon as a mere Sunday School rally, and that the parish thus understanding the matter, and not comprehending the deeper motives and workings of the Association, will eventually lapse into neglect and final disorganization. The convention is to the Sunday School what the Normal Institute is to secular education. The convention that does not give to the Sunday School workers one

new or higher thought and thus lift them to "A purer air and a broader view" is a total failure. The superintendent who goes home from an instructive convention and does not put into practice one of its valuable lessons deserves Edward Bok's severe censure.

A large proportion of our population is Catholic.

Over one-half are negroes.

Its physical geography must be taken into consideration also. All portions of the state do not have undulating hills and broad prairies, but many parts are traversed by large water-ways, and impenetrable swamps and marshes. One-fifth of the surface is liable to more or less frequent inundation. We have miles of tall southern pine forests with only here and there a lonely habitation. Three-fifths of the area is wooded. For this reason I have given the area, and the number of educable children to the square mile, that you may judge of the population from the school standpoint, and also have an idea of the amount of Sunday School material in the state.

FIVE PARISHES: St. Bernard, St. Charles, St. John the Baptist, St. Martin and West Baton Rouge have no Sunday Schools. They have an entirely Catholic population.

SEVEN OTHERS: Assumption, Jefferson, Lafourche, Plaquemines, Point Coupee, St. James and Terrebonne have 1 and 2 schools each.

FOUR PARISHES: Concordia, East Carroll, Madison and West Feliciana are river parishes, where the white population is very seattered. They have from 3 to 5 schools each. In these last two lists only Jefferson, Lafourche, Terrebonne and Madison had Vice Presidents last year.

Of the remaining 14 parishes, Washington and West Carroll have already considered the subject of organization. *Washington* was entirely canvassed by Rev. Kent, and all arrangements made for a convention, but like other parishes it was prevented from holding it by the establishing of quarantine. *West Carroll*, through its president and Rev. E. E. Riggs made considerable effort toward a convention and organization.

#### NEEDS OF THE WORK.

It transeends the limits of a secretaryship to discuss the needs of the work, but some of those needs have been so pressed upon me that I cannot forbear to mention them.

Would it not be well to have a vice president in every parish, even where there is no hope for present organization? With no vice president there is no nucleus for the work, there is no center from which either to disseminate interest or to gather information.

There should be more parish corresponding secretaries, and they should be better educated in the work.

Another, and the greatest need, is that our association should be better known. Neal Dow said that the success of any cause was insured if you flood the land with its literature. The saying might well become a nineteenth century maxim. Our state association has never tested the force of this truth.

The work done heretofore has been utterly inadequate to the purpose, and the little work this year is a mere sprinkling of the parched soil. The association could no better expend its money than in sending to every superintendent and worker in the state, literature which would make them better superintendents and better workers in this great cause. It would be bread east upon the waters, but it would return after many days.

The facts and figures given today cannot convey the deeper, richer portion of the work. For as

"Thought is deeper than all speech,  
Feeling deeper than all thought."

So they cannot express the deep pathos of the trials and the discouragements that mingle with the notes of cheerfulness, joy and triumph. The petitions for prayers to aid in walking the rugged path and the cheerful march of the brave Christian soldier have no computed, yet an incomputable spiritual value. The blended expressions come from St. Tammany's eastern limits to Sabine's piney forests, from Caddo's northern-most line, with its consecrated workers, to a beautiful example of earnest devotion far out on the Mississippi's delta. And from one and all comes an earnest benediction, and a loving "God-speed" to the Louisiana Sunday School Association. Respectfully submitted,

MRS. A. M. MAYO,  
Corresponding Secretary.

#### MAINE.

REV. A. T. DUNN, D. D., Chm. State Ex. Com.....	Waterville
REV. HARRY W. KIMBALL, Secretary.....	Skowhegan
E. S. EVERETT, Mem. Int'l Ex. Com.....	Portland
REV. J. C. JENKINS, Int'l Vice Pres't.....	Portland
I. N. HALLIDAY, Field Worker.....	Portland

Convention held in October, 1899.

Organization Good. Primary, Normal and Home  
Departments.

*To the International Sunday School Association, assembled in Atlanta, Georgia—Dear Friends:* Maine State Sunday School Association sends you Christian greeting, and its deep regret that such a small representation is present from the Pine Tree State. Its regret is still deeper that a complete and reliable statistical report cannot be given at this convention. The first steps toward thorough organization seem to have been just taken, and while good work has been done in years that have gone, no tangible record can be shown. There are at present fourteen County Associations, two of them in-operative last year, but ready for new life this year. There are sixteen counties in the state. The workers' week meetings, held by Mr. George H. Archibald, have been the most helpful, progressive work attempted since the retirement of our past field worker in 1897. Nearly every large center of population

and influence has enjoyed the benefits of a week's institute, conducted by this teacher of teachers.

Beginning with 1899, a new attempt was made to sustain a field worker constantly, and the writer is now arduously engaged in completing the work of organization and is endeavoring to introduce better methods of work into every section.

There are about 1,500 Sunday Schools in the state, and the average attendance upon these schools will probably reach 60,000, which shows that about one person in every ten is in Sunday School every Sunday. The whole membership of Maine Sunday Schools will probably reach 120,000.

The State Association finances have been in an undesirable condition for several years, but a great effort is being made this year to report at our annual convention in October that all bills have been paid, including our pledge to International work, and a balance is in the treasury for nest egg purposes.

Home Department and Normal class work are gaining friends every day, and there is good prospect that Maine is dissatisfied with any inferior position in such noble work as ours. Without making any assurances, it is the purpose of our workers to have front-line schools, front-line districts, front-line counties and a front-line state when comparisons are next made at a great International Convention.

God bless the workers everywhere.

I. N. HALLIDAY,  
Field Worker.

## MARYLAND.

G. S. GRIFFITH, Pres't State Ass'n.....Baltimore  
REV. GEO. H. NOCK, State Supt.....Baltimore  
FRANK WOODS, Mem. Int'l Ex. Com.....Baltimore  
G. S. GRIFFITH, Int'l Vice Pres't.....Baltimore

Convention in October, 1899.

Organization Thorough. Primary and Home Departments.

State Paper, *The Field Record*.

The Maryland Sunday School Union has entered the fifty-fourth year of its existence, but it is not idly folding its arms congratulating itself upon its magnificent history, but, with the hope and buoyancy of youth, is endeavoring to meet the stirring demands of the present, and to enrich the future by a work that shall tell upon all the moral and religious interests of the state.

Since the International Convention at Boston three years ago this society has added to its state departments two vitally important interests—the Primary and Home Departments. These interests were not ignored previous to that time, but have since had our special call. Large quantities of literature relating to Home Department work have been printed and circulated, and over fifty Home Departments have been organized, with the prospect of many more in the near future. Over a year ago the Baltimore City Primary Union was re-

organized and no expenses spared to make it a success. It has passed far beyond the experimental stage and has become a great power for good. It was followed by the organization of a very strong Primary Union at Hampden. Arrangements are being made to organize others at available points in this state.

The convention work has been an important factor. Those gatherings have proved eye-openers to those who thought indifferently about union work. They have lessened bigotry, aroused enthusiasm and helped to equip workers for better service. Through such instrumentality the denominations in this state are closer together than ever before.

Missionary work is an important department of our society. We have employed throughout the year a capable and consecrated lady, whose success has been great. A large number of children are being brought into the Sunday School. This work is the more essential because of the large colored population in our metropolis and in the counties. We have in Baltimore city alone about 75,000 colored people. These people need our help, and we are endeavoring to give practical aid toward bringing them under the influence of the gospel. We are arranging to hold this year conventions for the colored people in each of the twenty-three counties.

Maryland has a large Roman Catholic population. As president of this society, I occasionally visit the institutions where children are cared for, and though I am known as a Protestant, I am received by priests and managers with marked respect. I have been deeply impressed by the evident religious spirit pervading many of these institutions, and the careful instruction which is given the children.

Interesting Sunday Schools are maintained in the Maryland penitentiary, Baltimore city jail, and in the various reformatory institutions. Instances of reformation through this agency would fill a volume.

We are determined, by God's help, in the constellation of states, Maryland's star shall shine as brilliantly as any in consecrated zeal for Christ and the children.

REV. GEO. H. NOCK,  
State Superintendent.

#### MASSACHUSETTS.

W. N. HARTSHORN, Chm. Ex. Com.....	Boston
GEO. C. HERBERT, Rec. Secretary.....	Lynn
W. N. HARTSHORN, Mem. Int'l Ex. Com.....	Boston
REV. GEO. L. TODD, Int'l Vice Pres't.....	Merrimac
H. S. CONANT, Field Secretary.....	Boston
MISS BERTHA VELLA, Primary Secretary.....	Boston

Convention in October, 1899.

Organization Thorough. Primary, Normal and Home  
Departments.

Massachusetts is thoroughly organized and kept up to standard by efficient workers. Every town and Sunday School

is included in the district organizations of the state. Special attention is given to the various departments of Instruction with gratifying success. The state Field Secretary writes that the prospects for the future are better than ever before.

### MICHIGAN.

E. A. HOUGH, Chm. State Ex. Com.....	Jackson
M. H. REYNOLDS, State Secretary.....	Owasso
C. A. STRINGER, Mem. Int'l Ex. Com.....	Detroit
J. E. BOLLES, Int'l Vice President.....	Detroit
MRS. M. H. REYNOLDS, State Primary Supt.....	Owasso

Convention in November, 1899.

Organization Thorough. Normal, Primary and Home Departments.

State Paper, *Michigan Sunday School Advance*.

Last November we held our thirty-eighth annual convention. It was a great convention, first, in representation, about 800 delegates being present from forty-seven counties; second, in its reports of achievements wrought out last year; third, in the strength of intellectual and spiritual power which sustained its magnificent program; fourth, in its promise of the accomplishment of larger and better things during the present year, the closing year of the century.

### GROWTH AND ADVANCEMENT. ORGANIZATION.

1. County. All of our eighty-three counties have been reached and organizations effected and conventions were held in all but two last year. Technically we lack a little of being a Banner state. Eighty-six county conventions were held during the year.

2. Townships. Of our 1,188 townships about one-half are organized, and along that line we are specially "pushing things."

3. Local. City associations, with local superintendents and Teachers' Unions, are increasing in number and efficiency.

4. We have now a well organized State Primary Council, which includes thirteen Unions, with 130 members.

### OFFICIAL PLANS.

1. Quarterly meetings of the lower peninsula members of the Executive Board, fourteen in number. There were held last year six full and several sub-committee meetings, at which the attendance was fourteen out of a possible of eighteen eligible attendants. The upper peninsula section of five members meet as occasion demands.

2. The assignment of from one to three counties to each member, who has personal supervision of the same, is expected to attend their conventions, and submit a written report at each committee meeting.

3. The general supervision of the entire state by the general secretary, who, in addition to his office and clerical work, gives as much time to field, organization and convention work as he can.

#### DEPARTMENTS AND METHODS.

1. Departments. As rapidly as possible we are inducing the counties at their annual meetings to elect with the other officers a County Normal Superintendent; a County Home Department Secretary and a County Primary Superintendent. The plan is developing excellent results.

2. Normal work is steadily advancing. At the last State Convention we were able to report as having registered in all 150 classes, with 2,541 students; last year organized twenty-four classes with 336 members, these located in fifteen counties. Fourteen full course, and forty-one partial course graduates were reported.

3. The Home Department is also developing, evidenced by the organization of 150 departments, including at least 3,000 members.

4. Banner Counties. Of these our list is altogether too small, only seven at the late convention entitled to that distinction. We are specially striving now to emphasize the need of higher ideals, and of striving heroically toward their attainment.

5. County Rallies. About one-fifth of our counties hold annual rallies and these occasions tend not only to unify and knit together diverse elements, but also to foster a spirit of wholesome emulation and Christian Patriotism.

6. We have commenced the observance of "Decision Day," and reports so far sent indicate glorious results. We shall make more of this in the future. "Rallying Day" for strays and absentees will be observed this autumn in many of our schools. Michigan means to keep close to the front line of aggressive and progressive Sunday School work.

7. Statistically. Number of Sunday Schools, 4,500; officers and teachers, 50,400; total membership, 405,400. We seem to have gained during the triennial term 300 schools, 5,200 officers and teachers and 34,400 in membership.

The total enrollment in our schools is  $17\frac{1}{2}$  per cent of our population; and of our school population  $34\frac{1}{2}$  per cent are *in*, and  $65\frac{1}{2}$  per cent are *out*, of our Sunday School. We appreciate that a mighty missionary effort is needed, and we are praying the Lord of Hosts to raise up for us a host of praying, consecrated and faith-filled men and women, who shall take our commonwealth for the Lord Jesus Christ.

M. H. REYNOLDS,

State Secretary.

## MINNESOTA.

JOHN E. BELL, Pres't State Ass'n.....Minneapolis  
 FANNIE HEILLER, Office Sect'y.....Minneapolis  
 S. H. DYER, Mem. Int'l Ex. Com.....St. Paul  
 W. E. WALKER, Int'l Vice Pres't.....Winona  
 MRS. J. E. HOBART, Sup't Normal Dep't.....Minneapolis

Convention held in May, 1899.

Organization Good. Primary and Home Departments.

Minnesota Sunday School Association reports progress; the successful "House to house canvass" of St. Paul and Minneapolis, our two largest cities, and of four counties completed and preparations in progress in others for the same work before our next convention in May; the good-sized Normal class that have already passed examinations and will receive diplomas at that same convention; the reports of good work in our pioneer Home Department classes; the organization of a Superintendent's Union in Winona and the good work done by those of St. Paul, Duluth and Minneapolis, notably the latter, which has opened an office for the state headquarters and Sunday School Bureau of Information; the widespread movement in the grading of schools; the good work done by our Primary Unions and the growing interest throughout the state in this work; the reports of increase in numbers and in number of teachers' meetings, all show this.

We have suffered great loss in the resignation of Mr. Hugh Cork, to whose efficient efforts much of this progress is due.

We are looking out with wider vision and because of this God will lead us into better achievement.

MRS. J. E. HOBART,  
 Acting Secretary.

## MISSISSIPPI.

H. H. ESTES, Chm. State Ex. Com.....Greenwood  
 B. T. WEBSTER, Sect'y State Ass'n.....Louisville  
 J. S. REA, Mem. Int'l Ex. Com.....Wesson  
 JOHN T. BUCK, Int'l Vice Pres't.....Jackson

Convention held in May, 1899.

Organization Good. Primary and Home Departments.

State Paper, *Mississippi Sunday School Worker*.

## SECRETARY'S REPORT.

The Mississippi State Sunday School Association sends fraternal greetings to the International Sunday School Association, and through its secretary begs to submit this brief report.

The Mississippi State Sunday School Association was organized in the city of Jackson in 1878, and has held annual conventions every year since its organization except in the years 1885 and 1886.

Our state conventions are usually well attended, and good interest manifested.

There are seventy-five counties in Mississippi, and only thirty of these have ever been organized, and most of them

very imperfectly so. Mississippi being mainly an agricultural country, the larger part of her population is rural; and while many Sunday Schools exist throughout the rural districts of the state, for the want of county organizations they are not in touch and sympathy with the State Association.

Some of our county organizations have gone down, and we fear that denominational pride and ambition is to some extent responsible for this. This idea, together with facts otherwise set out in this report, show our needs for interdenominational field work, and we come to the great International Association, and pray you to "come over and help us;" and may God bless and prosper the work that you may undertake.

The following nominations from our State Association are submitted as our representatives in the International Association:

For vice president: Bro. Jno. T. Buck, of Jackson.

For member executive committee: Bro. J. S. Rea, of Wesson.

Fraternally submitted,

B. T. WEBSTER,  
Secretary.

#### MISSOURI.

FRANK P. HAYS, Pres't State Ass'n.....	St. Louis
L. L. ALLEN, State Secretary.....	Pierce City
W. J. SEMELROTH, Mem. Int'l Ex. Com.....	St. Louis
D. R. WOLFE, Int'l Vice Pres't.....	St. Louis
REV. A. P. GEORGE, D. D., State Superintendent.....	St. Louis
M. GREENWOOD, JR., Sup't House to House Visitation.....	St. Louis
REV. R. M. INLOW, Sup't Home Department....	Harrisonville
ANNA JOHNSON SEMELROTH, Sup't Primary Dept..	St. Louis
W. J. SEMELROTH, Sup't Normal Dept.....	St. Louis

Convention in August, 1899.

Organization Thorough. Primary, Normal and Home Departments.

Missouri is keeping step in the march. A full and efficient corps of officers are at the head of the column. An executive office well equipped and with an efficient force is maintained in St. Louis. Our state work is divided into four grand divisions: Northeast, twenty-seven counties; northwest, twenty-eight counties; southwest, thirty counties; southeast, twenty-eight counties. With twenty-three institute districts. Each grand division is under the supervision of a state vice president. Our last state convention, held in the southwestern part of our state, in the City of Carthage, was the largest and most enthusiastic convention held in the state for some years. At this convention our Executive Committee employed our esteemed brother, Rev. A. P. George, D. D., of Hutchinson, Kan., as Field Worker, who has since been promoted to the office of State Superintendent. Dr. George immediately entered upon his duties, going over the state, holding conventions, conferences, delivering addresses, Bible talks, etc., and visiting counties. His work has been an inspiration and great blessing to our state work.

## OUR FOUR DEPARTMENTS.

*House to House Visitation*—This very important department of our work is in good hands, the inaugurator of the house-to-house visitation work. Wherever this work has been properly and well done, good results have been accomplished. The first week in May each year has been designated for the general canvass. This department has fifty-five County Superintendents.

*Normal Department*—Our state has a regularly organized Normal Department, with a State Normal Superintendent at its head, and with County Normal Superintendents already appointed in fifty-five counties. This department is necessarily of slow growth, but there are substantial results which could be cited.

*Home Department*—The work of this department is being pushed under our present superintendent. Leaflets are being freely distributed. County Superintendents are being appointed. This year's work will show much gain. Special report submitted. This department has fifty-four County Superintendents.

*Primary Department*—We have a regularly organized Primary and Junior Department with a vice president, a recording secretary and a treasurer, in common with the State Association. Four vice presidents at large, one in each of the four grand divisions of the state. Sixty-six of the 114 counties report Primary Superintendents. Thirteen of the number are additional County Primary Superintendents reported since our State Convention in August. Thirteen Primary Unions with an enrollment of 420. The work of the superintendent of this department is largely one of correspondence. Circular letters of instruction, of inquiry, and of suggestions are being sent to County Superintendents and Unions. And all communications receive personal letters. The Division Vice Presidents are taking an active interest this year in the way of correspondence, forming Unions and attending conventions in their respective divisions. The work of the department is advancing and promises well for the future.

## STATISTICAL.

Statistically we have made no gain, but are making an effort to get this important part of the work on a systematic and firm basis. We designate the first Sunday in June each year as "Enrollment Day," when each school is expected to fill out a statistical report. Special report submitted.

L. L. ALLEN,  
Secretary.

## MONTANA.

H. C. ARNOLD, Pres't State Ass'n.....	Helena
W. R. CONNER, State Secretary.....	Helena
EBBEN SHARPE, Mem. Int'l Ex. Com.....	Helena
D. B. PRICE, Int'l Vice Pres't.....	Helena

Convention held in May, 1899.

Organization Fair. Primary, Normal and Home  
Departments.

In Montana there are twenty-four counties, of which eleven are organized. The work of organization is all voluntary, and in a state so large and mountainous is naturally slow. Great effort is being made, however, and much interest manifested in the progress of the work and in the conventions. Each of the eleven organized counties held a convention during the past year. They are pleased with the progress made and hopeful for the future.

### NEBRASKA.

W. H. KIMBERLY, Chm. State Ex. Com.....Lincoln  
E. J. WIGHTMAN, Rec. Sec'y.....York  
GEO. G. WALLACE, Mem. Int'l Ex. Com.....Omaha  
PROF. W. R. JACKSON, Int'l Vice Pres't.....Lincoln  
R. H. POLLOCK, Field Sect'y.....Beatrice

Convention held in June, 1899.

Organization Fair. Normal, Home and Primary Depart-  
ments. Publish a State Sunday School Paper.

In representing Nebraska we represent a state which has passed through great tribulation since its last official report was made to this body. In 1893, when we sat in the convention at St. Louis we represented a state that was on the height of prosperity. Everything flourished and the work of the church and Sunday School was keeping pace with the spirit of the times.

"Contented Toil and hospitable Care,  
"And kind connubial Tenderness were there;  
"And Piety with wishes placed above;  
"And steady Loyalty, and faithful Love."

But a great change came over the conditions of our beloved state. In 1894 the hand of desolation visited us in the form of drouth and hot winds which caused our fields and gardens, which had blossomed as the rose, to assume the hue of the "sere and yellow leaf." Hundreds of families were brought to want, having ventured their whole substance upon securing a home and depending upon the produce of the soil for subsistence; and many of those who were able to get away returned to relatives in eastern states, or sought labor elsewhere. The next year followed with financial panic all over the country, and Nebraska again suffering from the protracted drouth, the march eastward, begun the fall before, now became a veritable stampede, and it is estimated from the reduction of the public school census that from 75,000 to 100,000 people left the state. Hundreds of flourishing churches and Sunday Schools were left without either moral or financial support. Missionaries who were active in promoting the great work of the Master

were transferred to other fields, so that in 1896 at the Boston International Convention it was impossible for us to give any reliable report of the condition of our state, and we were compelled to allow the record of three years before to be republished. But, thanks to Almighty God, again prosperity has smiled upon us. Immigration is rapidly returning, and we now come to this convention with a reliable and we believe a substantial report, more satisfactory than any we have ever presented, with indications that in the near future we shall not only regain but surpass our former record. While we show a falling off in our membership of several thousand, yet our report shows a material gain in solidity, as reflected in the fact that we have a normal student enrollment of over 400. more than 200 teachers' meetings, 125 Home Department classes, with sixty-three of our ninety counties organized and in fair working condition. For two years we have maintained a Field Secretary to devote his entire time to the work, each year coming to the state convention with all bills paid and money in the treasury. Four months ago we commenced the publication of a paper to represent the interests of the Sunday School work of the state, and we already have a boni-fide paid up subscription list of 500, which has more than paid the cost of publications to the present time.

Many of our counties are in such condition as to be impossible of successful organization, such as is required by the International Field Workers' Association, as some of them have only from 300 to 800 population, largely composed of cattlemen, having wide ranges of pasturage, causing families to live several miles apart, so that in many places there is territory of twenty-five to thirty miles square without a Sunday School; and several counties have only from one to five. This is not because of neglect, but by reason of the impracticability of organization. Frequently in such portions of the state home classes have been organized by the itinerant missionary, but county organization is impossible. We have, however, one "Banner" county in the extreme western part of our state; not according to International Sunday School regulations, but by legislative enactment, which should certainly give us recognition.

We have three departments of work, Normal, Primary and Home Department, each of which has a superintendent, elected at the annual state convention. This is one of our recent advancements, and officers of the association have reason to "thank God and take courage" at the faithful work being done by all connected therewith. We believe that no other state or province has done better work with as little means and under such depressing circumstances.

R. H. POLLOCK.

Field Sect'y.

## NEW HAMPSHIRE.

REV. J. W. SCRIBNER, Pres't State Ass'n.....	Gossville
C. E. QUIMBY, State Sect'y.....	Tilton
PROF. G. W. BINGHAM, Mem. Int'l Ex. Com.....	Derry
W. F. FRENCH, Int'l Vice Pres't.....	Milford
REV. F. F. LEWIS, Field Secretary.....	Manchester

Convention in November, 1899.

Organization Thorough. Primary, Home and Normal  
Departments.

The New Hampshire Association passed its twenty-fifth milestone at our last convention. The work is on a good foundation. Every county in the state is organized. In two of the ten counties the geographical feature necessitated two organizations, thus giving twelve county associations.

Each county is subdivided into small groups or districts. Each district as well as the county holds at least one meeting a year. The district work is carried out faithfully in all but two counties, where it has been partially done. Steps have already been taken to bring these counties into the front line.

Since the Boston convention our field worker, whose time was given one-half to Vermont and the other half to New Hampshire, left the work for the ministry. He laid a good foundation for future work. After being the greater part of one year without a field worker we engaged Mr. Dummer to give his entire time to the state. He entered upon the work in November, and has already come into touch with every part of the state. He is, indeed, the right man in the right place.

The State Executive Committee is subdivided into committees on Home Department, Normal, Primary, Field Work and Finance. Each of these departments are actively engaged in the work. The Home Department is being systematically brought to the attention of every Sunday School in the state by personal visits and letters as well as in institutes. Already more than one-fifth of our schools have this department. Normal classes are working, their graduates receiving their certificates at each annual state convention. The Primary Department is not overlooked, but is given a large place in the plans of the state.

New England conservatism prevents our adopting new methods rapidly. We find it takes time to secure the adoption of untried methods, even if those may be of the best. But when those best things are once realized we stick to them as firm as the granite hills of our beloved state.

J. W. SCRIBNER,  
President.

## NEW JERSEY.

GEO. W. BAILEY, Chm. State Ex. Com.....	Philadelphia, Pa.
REV. E. MORRIS FERGUSSON, Gen'l Sect'y.....	Trenton
GEO. W. BAILEY, Mem. Int'l Ex. Com.....	Philadelphia, Pa.
J. V. FOSTER, Int'l Vice Pres't.....	Jersey City

Conventions held tri-annually, next in 1901.

Organization Thorough. Primary, Home and Normal Departments.

Primary Summer School.

State Paper, *New Jersey Sunday School Messenger*.

Since the convention at Boston, New Jersey has held a good convention each year in each of her twenty-one counties, with numerous conferences of county workers. Each county secretary has made an annual statistical report, embodying, last year, reports from 288 of the 313 township and district secretaries and fresh reports from 1,979 of the 2,329 Sunday Schools known to exist, of whom 1,400 also contributed to their respective county associations, and 946 were represented by delegates at the county convention. Of the 350 unreported schools, 316 were covered by denominational reports or supplied from last year, leaving thirty-four, or less than 1½ per cent, unrepresented.

About 500 township and district meetings are reported for the three years, and sixty-nine organizations were maintained last year, though only two counties (Gloucester and Cape May) were "Banner Counties" in this respect. The organizations have done good work.

For most of the period, we have had in the field, besides the general secretary, an efficient Home Department Secretary, the Rev. L. D. Stultz, who has now resumed the pastorate. He reported the organization of 429 Home Departments, of which 351, with 910 visitors and 12,319 members, were active at last accounts; and many others have since begun work. This campaign is still to be pressed under voluntary officers, and the way is opening for a general movement for visitation and enrollment of families throughout the state.

In our primary work, we have seventeen active Primary Unions, working under the leadership of a State Primary Council, with efficient officers. We have now held five successive summer schools for primary teachers at Asbury Park, N. J., with gratifying results in attendance and blessings received. The sixth will meet in the same place July 3-8, 1899.

Our triennial state convention and fortieth anniversary was held at Paterson, November 15-17, 1898, with every county represented, a full and helpful program, and an encouraging study of our work, past and to come. Thanks to the blessing of our Lord and the energy of our executive committee, we have made steady progress in the work of our field, have opened new lines of endeavor (especially in the direction of grading our schools), and have kept our income nearly up to our expenses. Of our international pledge of \$1,000 a year, the first and second payments were made as due or sooner, and half of the third, due July 1, 1899, has been paid to the international treasurer.

REV. E. M. FERGUSSON,  
General Secretary.

## NEW YORK.

W. A. DUNCAN, Ph. D., Chm. State Ex. Com.....	Syracuse
TIMOTHY HOUGH, Gen'l Sect'y.....	Syracuse
W. A. DUNCAN, Ph. D., Mem. Int'l Ex. Com.....	Syracuse
S. M. GIDDINGS, Int'l Vice Pres't.....	Brooklyn

Convention held in June, 1899.

Organization Thorough. Primary, Home and Normal Departments.

State Paper, *Sunday School Worker*.

New York reports every county organized and seven banner counties. They print an excellent report of the proceedings of their conventions which are held annually, and also publish a good state paper. They employ eight state workers, who devote their whole time to Missionary, Normal, Home Class and Primary Department work with great success. County, district and state conventions all largely attended, and reports from all parts of the state good.

## NORTH CAROLINA.

REV. MR. STAGG, Chm. State Ex. Com.....	Charlotte
E. A. EBERT, State Sect'y.....	Salem
N. B. BROUGHTON, Mem. Int'l Ex. Com.....	Raleigh
DR. J. W. LONG, Int'l Vice Pres't.....	Salisbury

Convention held in March, 1899.

Organization Fair.

In North Carolina the work of Organization has been conducted voluntarily and somewhat against denominational prejudice, which is growing less year by year. The progress is necessarily slow, but the state workers are hopeful.

## NORTH DAKOTA.

J. M. WYLIE, State Pres't.....	Drayton
MRS. J. C. NELSON, State Sect'y.....	Grandin
JOHN ORCHARD, Mem. Int'l Ex. Com.....	Fargo
J. M. WYLIE, Int'l Vice Pres't.....	Drayton
REV. E. M. ATWOOD, Field Secretary.....	Larimore

Convention held in May, 1899.

Organization Fair.

The last convention was successful. The new Field Secretary is devoting his time to more thorough organization and recent reports from over the state show a healthy growth. Pledges, aggregating \$1,200, were secured at the recent convention and they expect to increase the amount to \$2,000, and if this can be done the field worker will be kept in the field the whole year, instead of four months.

The Sunday School work in our state is comparatively new as yet, but we are endeavoring to do what we can in the different departments of the work. As yet only twenty-three of

our counties are organized. The total number of Sunday Schools in the state, denominational and union, is one thousand one hundred and twenty, with an enrollment of forty-five thousand Sunday School scholars. The number of children in the day schools of our state is about 75,000. And as many of our Sunday School scholars are too young or too old to be enumerated in our school census, we find that nearly one-half our children are yet outside of the Sunday School. Our aim is to have every county in the state organized, with an association auxiliary to the state association, and all our children gathered into the fold of the Sunday School. Our association will not rest satisfied till this is accomplished.

Respectfully,

J. M. WYLIE,  
President.

### OHIO.

REV. W. O. THOMPSON, D. D. Chm. State Ex. Com... Columbus  
JOSEPH CLARK, Gen'l Sect'y..... Columbus  
W. A. EUDALY, Mem. Int'l Ex. Com..... Cincinnati  
REV. W. G. MOOREHEAD, Int'l Vice Pres't..... Xenia  
ROBERT COWDEN, State Normal Sect'y..... Dayton  
MRS. A. G. CROUSE, Primary Sect'y..... Westerville  
DR. J. C. M. FLOYD, Home Dep't Sect'y..... Steubenville

Convention held in June, 1899.

Organization thorough. Normal, Primary and Home Departments.

State Paper *Ohio Sunday School Worker*.

The Ohio Sunday School Association has just completed its fortieth year, and the fortieth year has been the best one.

*Organization*.—All of Ohio's eighty-eight counties are organized and have been for the past five years. Out of 1,357 townships in the State, something over 1,000 of them are organized, showing a gain of about 200 townships organized since our last report.

*Conventions*.—During the past year we held 1,930 conventions, including one state convention, about 100 county conventions, and the rest township conventions. These conventions were more largely attended than during any previous year, and the programs were somewhat more on the institute order, and much more practical and helpful than ever before. At our State Convention we usually have from 1,200 to 1,500 people present, representing always more than 80 of our 88 counties.

*Workers*.—Our Association now controls the entire time of the General Secretary, an Assistant General Secretary, a stenographer, part of the time of several clerks, part of the time of a Primary worker, Normal and Home Department worker. The latter donates his time, and the others who are employed part of the time are paid for the time actually given. We also secure a large amount of co-operation from the members of our Executive Committee, who take a certain number of counties each to look after. Our workers last year traveled in the aggregate over 50,000 miles to do this work.

*Banner Counties*—A Banner County with us means in addition to the requirements of the International Convention, that their apportionment to the State Association shall be paid. We were enabled to report the past year 20 Banner Counties. Indications are for about a similar number this year, although the standard has been raised to include a complete statistical report, and the taking of at least 100 copies of our State paper, *The Ohio Sunday School Worker*.

*Statistics*—We have great difficulty in securing accurate statistics, which we presume is an indication of incomplete organization. Our report is over a year old, and covers the year 1897. The 1898 report is not quite complete, and will not be until our State Convention in June. The 1897 report is as follows:

Number of Sunday Schools.....	7,664
Officers and Teachers Enrolled.....	97,042
Scholars ..	679,788

Total Enrollment .....776,830

*Normal Work*—Nearly every county in the State has a Normal Secretary, and many of them are doing excellent work. We have graduated about 700 normal students all told, including 127 full graduates for last year, and 149 who graduated in one book. 1,042 new members were added to our normal classes last year. We give a white silk banner to the county furnishing the largest number of normal graduates each year. It has been held for several years by Putnam Co. It is held this year by Defiance County.

*Primary Work*—About half the counties of our State now have Primary Secretaries, and we are now able to report 20 Primary Unions in the State. Most of them are doing very excellent work, under the direction of Mrs. A. G. Crouse, our State Primary Secretary.

*Home Department*—This department has made rapid strides under the care of Dr. J. C. M. Floyd, of Steubenville. We report 310 Departments, with a total membership of 8,432. This is a gain of 123 departments, and 6,273 members since our last report to this convention.

*Association Day*—The last Sunday in September is Association Day. We issue 100,000 eight-page concert exercises for use on that day, and furnish them free in any quantity to any Sunday School that will use them and take an offering for the State work in connection with their use. They are very valuable to us in giving the people necessary information, as well as in raising money for our State work.

*The Ohio Sunday School Worker*. Our State paper is issued monthly and continues to be a great help in all departments of our work. We have a bona fide subscription list of something over 6,000 copies, and is practically now self-supporting, not counting anything for editorial or management service.

*Finances*—Ohio is raising about \$7,000 a year for the work. We pledged at Boston \$333 1-3 a year for the International work.

*Our Loss*—Ohio especially is called upon to grieve with the whole world in the death of Lewis Miller, who died last January. Mr. Miller was at all times a great friend and helper of our Association work, and was in 1879 our State president. He was dearly beloved in Ohio.

MARION LAWRENCE,  
State Secretary.

#### OKLAHOMA.

G. E. MORROW, Chm. State Ex. Com. . . . . Stillwater  
ARTHUR WHARTON, Cor. Sect'y. . . . . Perry  
G. E. MORROW, Mem. Int'l Ex. Com. . . . . Stillwater  
FRED. L. WENNER, Int'l Vice Pres't. . . . . Guthrie  
MRS. ORA H. MORGAN, Sup't Primary Department. . . . . Perry

Convention in November, 1899.

Organization Good. Primary Department.

Publish State paper *The Oklahoma Sunday School Worker*.

It is with a feeling of great thankfulness that we are permitted to report from the youngest sister in the International band of Sunday School Associations. Since our report to the Boston Convention we have made some progress. In our territory we have twenty-three counties, and with the exception of three, all are organized. We report two banner counties, meaning thereby that they have every township organized. Population of territory 311,000; number of schools, 850; average membership of each school, 40; total enrollment, 40,786; per cent of population in the Sunday School, 13.

During the past three years we have gained in the number of schools, 150; in total enrollment, about 8,000.

One of our greatest hindrances has been the lack of field working. Only a small portion of the time of the past three years have we had a worker upon the field. We are in need of one now. However, our drawbacks, taken into consideration, we have been and are able to see the mark of God's approval in what has been done. We might say our line of work has been along the way of more thorough organization. In our newly settled country the spirit of sticktoitiveness has been boldly manifested on the part of many who have brought their experience from sister states, hence, for the future we believe God will greatly favor us. We publish, monthly, *The Oklahoma Sunday School Worker*, a twelve to sixteen page paper, that we believe has been a factor toward the betterment of our organization.

I cannot close this report without calling your attention to the great loss sustained by Oklahoma in the death of Rev. J. E. Platt, our honored member of the international executive committee. Brother Platt passed out of this life at his home in Guthrie, April 16, 1899, in the sixty-sixth year of his age, after a protracted illness. He was one of our strongest and most consecrated workers, and by his death we know that he has been called to the peace, joy and happiness merited by all true followers of the Lamb that was awaiting him. Respectfully,

ARTHUR WHARTON,  
Secretary.

## OREGON.

REV. C. C. POLING, Pres't State Ass'n.....Portland  
 A. A. MOORE, State Sect'y.....Portland  
 J. H. AMOS, Mem. Int'l Ex. Com.....Portland  
 A. A. MORSE, Int'l Vice Pres't.....Portland

Convention held in May, 1899.

Organization Fair. Primary and Home Class Departments.  
 Publish State Paper *Oregon Sunday School Tidings*.  
 32 Counties in State of which 19 organized.  
 Employ a State Secretary and have a voluntary Primary Worker

## PENNSYLVANIA.

H. J. HEINZ, Chm. State Ex. Com.....Pittsburg  
 CHAS. ROADS, D. D. Gen'l Sect'y.....Philadelphia  
 JOHN WANAMAKER, Mem. Int'l Ex. Com.....Philadelphia  
 REV. ALEX. HENRY, Int'l Vice Pres't..Frankford-Philadelphia  
 MRS. J. W. BARNES, Sup't Primary Dep't.....Philadelphia  
 REV. H. A. BOMBERGER, Sup't Normal Dept.....Philadelphia  
 REV. E. F. FALES, Sect'y Home Dep't.....Philadelphia

Headquarters, 405 Crozier Bldg., Philadelphia.

Convention held in October, 1899.

Organization thorough. Primary, Home Class and Normal Departments.

Publish State Paper *The Pennsylvania Herald*.

The present condition of our general organization, with its object, Sabbath School enlargement, improvement and evangelization in Pennsylvania, may be briefly described as including:

Every county with some organization.

Sixty-four counties actually at work.

Only three counties with simply a nominal organization.

Forty-one counties with excellent district or township associations.

Sixty counties holding annual conventions full of enthusiasm and helpfulness.

State headquarters doing a great and rapidly growing correspondence.

Primary Department, with 44 Primary Unions, and a most efficient State worker.

Home Department and Normal Department fully maintained and growing.

This represents a really great force for better Bible instruction, soul winning and training.

The State Association is in closest touch with all of the counties, and the State workers take large part in conventions, institutes, and mass meetings of Sabbath School workers. The trend of these gatherings is to a more strictly educational program upon improved Bible School organization and higher grade teaching, the institute feature growing into prominence, and making convention helpfulness to be more definite and

practical. One county, Bucks, now proposes an annual meeting wholly a Sabbath School Teachers' Institute, and we shall watch that experiment with interest. This will rather promote discussion by delegates than repress it, and all will be on advanced work and on tried and approved methods.

#### REAPING AS WELL AS SOWING.

The State Executive Committee sent broadcast an earnest appeal for Sabbath School evangelistic effort, the outcome of their memorable January meeting. The great body of earnest workers in many cases needed only a suggestion to labor more directly to win their scholars to Christ, and from many of the States great results were reported, notably in Columbia County, where the annual convention at Espy seemed like a Pentecostal outpouring of the Holy Spirit, when the reports came in from every part of the county. We are planning a still more timely and effective way this year on this line, and ask earnest prayers to God that we may be divinely guided.

CHAS. ROADS,  
General Secretary.

#### RHODE ISLAND.

A. B. McCRILLIS, Chm. State Ex. Com.....	Providence.
WILLARD B. WILSON, State Sect'y.....	Providence
T. W. WATERMAN, Mem. Int'l Ex. Com.....	Providence
A. B. McCRILLIS, Ex-Officio Mem. Int'l Ex. Com....	Providence
CHAS. W. CALDER, Int'l Vice Pres't.....	Providence

Convention held in October, 1899.

Organization Thorough. Home Class, Primary and Normal Departments.

The Rhode Island Sunday School Association is now old enough to vote, having been born in 1878, and is therefore just entering upon man's estate. During these twenty-one years there have been critical periods when its life was at low ebb, but careful nursing and the wise administration of stimulants by the International Convention and other friends have saved it to the world; and it now appears before you, having emerged from the perils of childhood, in the full vigor of a lusty manhood, that should bring joy to the hearts of its parents.

During the three years that have passed since the Boston Convention we have grown, having gained ten schools, 225 officers and teachers and 1,264 scholars. Add to this our Home Department membership of 2,331 and it gives us a total enrollment of 58,190—a little over 16 per cent of our population.

There are very few places in the state where no Sunday School exists, and our work is not so much to establish more schools, as it is to make existing schools larger and better. Hence, through conventions and personal visitation we

push the house-to-house canvass, Home Department and Normal work. Success has crowned our efforts. While we have made no universally concerted movement in the house-to-house canvass, there has been a steady, healthy growth in the work throughout the State, the workers in many towns having visited every home and tabulated the results, which are encouraging.

Our Home Department work is particularly gratifying, and its membership is rapidly increasing. Most of the public institutions have been visited, and we have good classes in the several hospitals, homes for aged men and women, institutions for the blind, fire and police departments, and in the life saving stations along the coast.

The Normal Work is on a permanent basis, we believe. Last year we operated three large union classes, each at a strategic point, and graduated the Normal class of 1898 (the first in our history) at our State Convention.

The Primary and Junior Work has made great progress in the three years. We have good voluntary workers from our Primary Unions, whose labors have been invaluable to the cause.

Our finances, which have been such a burden in the past, are gradually shaping themselves under the careful management of the State Executive Committee, and we are encouraged.

Thus the work is growing and developing in the smallest state in the Union. We are in good condition for the future, and look forward with renewed courage and faith in God, whose we are and whom we serve.

WILLARD B. WILSON,  
State Secretary.

#### SOUTH CAROLINA.

C. H. CARLISLE, Chm. Int'l Ex. Com.....	Spartanburg
R. C. COMMANDER, State Secretary.....	Florence
C. H. CARLISLE, Mem. Int'l Ex. Com.....	Spartanburg
S. B. EZELL, Int'l Vice Pres't.....	Spartanburg

Convention held in April, 1899.

Organization good. Primary, Normal and Home Class Departments.

There are forty-one counties, of which twenty-five are thoroughly organized. State worker employed part of time. The organization is very much alive, and the Executive Committee are doing all possible to improve the condition of organization.

#### SOUTH DAKOTA.

REV. W. B. HUBBARD, Chm. State Ex. Com.....	Webster
M. ROGERS, State Secretary.....	Sioux Falls
REV. W. B. HUBBARD, Mem. Int'l Ex. Com.....	Webster
REV. J. W. SWICKARD, Int'l Vice Pres't.....	Aberdeen

Convention held in June, 1899.

Organization Fair.

Seventy-eight counties in the state, of which twenty-five counties are organized. Voluntary work covering all departments. Officers and Executive Committee devote all the time possible to general organization of counties and townships and to the general work in the state.

#### TENNESSEE.

W. H. RAYMOND, Chm. State Ex. Com.....Nashville  
 REV. GEO. O. BACHMAN, State Secretary.....Nashville  
 W. H. RAYMOND, Mem. Int'l Ex. Com.....Nashville  
 A. L. PURINTON, Int'l Vice Pres't.....Nashville

Convention held in February, 1899.

Organization Thorough. Primary and Home Class Departments.

Publish State Paper, *The Tennessee Sunday School Worker*.

The Interdenominational Sunday School work within the state of Tennessee dates from the year 1870, when the first convention was called in Nashville. This was before the International Lesson system was introduced, and the denominations of the state were not ripe for such a movement, and no further work was done along this line.

This convention, however, had a permanent result in one direction; the delegates from East Tennessee returned, and at once took up the work in that grand division of the state, and annual conventions for the thirty-six counties of East Tennessee have been held each year.

The Second International Convention, held in Atlanta, Ga., in 1878, was largely attended by delegates from Tennessee, and immediately upon their return, the delegates from Middle Tennessee held a conference and concluded to imitate their brethren of East Tennessee, and the first Middle Tennessee Convention was held in June, 1878, in Nashville. This convention has met annually, with a few exceptions, since that time.

The second effort toward state organization was made in 1882, and a convention held in Murfreesboro was characterized as one of the most stirring occasions ever witnessed in the state, but for several reasons the convention was not held during the succeeding years.

The West Tennessee District Convention was organized in 1883, and for nine successive years, annual conventions were held for twenty counties of West Tennessee with excellent results, when the work was also allowed to lapse.

The third State Convention was held in 1888 in Nashville, and from this time on annual conventions for the state have been held, and in addition three grand division conventions each year have been held with more or less regularity.

The State Convention held in Columbia in 1895, resulted in an enlarged list of pledges, and the Executive Committee at

once began planning for a Field Worker and the publication of a state paper. The office of general secretary was created in 1898, and Mr. Geo. O. Bachman was elected to that position. *The Tennessee Sunday School Worker* has been published monthly, with a few exceptions, since its first appearance, and has proven itself an indispensable adjunct to the work.

On January 1, 1896, it was found that about forty counties in Tennessee were nominally organized—leaving fifty-six unorganized. During 1896, the Field Worker visited thirty counties; thirty-six county conventions held, and in sixteen others some interdenominational work was done—leaving forty-four counties unorganized.

During 1897, a still more vigorous policy was adopted; fifty-two counties reported conventions held, and twelve others reported some interdenominational work done, leaving thirty-two counties unorganized. The year 1898 was characterized by a decided move forward; fifty-seven counties reported conventions held, and eleven others reported some work done, leaving twenty-eight counties unorganized.

District Conventions, City Sunday School Unions, Superintendents' Unions, Primary Teachers' Unions, Normal Classes and Home Departments are being organized in every part of the state. House to house canvasses of entire counties, of cities and towns, have been carried on in eighteen counties, and although the state is not entirely organized, we face the final solution of this great problem with a very bright future and expect to report at next meeting of your body a thoroughly organized state. Respectfully submitted,

W. H. RAYMOND,

Chairman of the Committee.

#### TEXAS.

L. J. THOMPSON, Chm. State Ex. Com.....	Hillsboro
F. S. BROOKS, State Secretary.....	Corsicana
REV. L. C. KIRKES, Mem.. Int'l Ex. Com.....	Corsicana
J. G. WHITE, Int'l Vice Pres't.....	Dallas

Convention held in May, 1899.

#### Organization Fair.

We held our last state convention 28-30 of May, and in spite of adverse circumstances surrounding us we had 167 delegates present, and we had the most harmonious meeting that we have had for years. Our newly elected officers are deeply interested in the work, and are taking the necessary steps to push the work more vigorously than ever.

We were unable to obtain statistics this year, owing to the fact that there were so many schools not represented and many of the schools that were represented sent no report, but from my own personal observation I think we could safely add 40 per cent to our membership as per our report in 1893. Our executive are taking steps to obtain a complete statistical report from every school in the state this year. The present

officers purpose putting the association on a good firm footing this year and pay all its indebtedness.

F. S. BROOKS,  
Secretary.

### UTAH.

C. E. BRAINARD, Pres't State Ass'n.....	Ogden
L. M. GILLILAN, State Sect'y.....	Salt Lake City
C. E. BRAINARD, Mem. Int'l Ex. Com.....	Ogden
C. H. PARSONS, Int'l Vice Pres't.....	Salt Lake City

Convention in December, 1899.

Organization Fair.

### VERMONT.

L. W. HAWLEY, Pres't State Ass'n.....	Brattleboro
REV. G. L. STORY, Gen'l Sect'y.....	Milton
COL. J. J. ESTEY, Mem. Int'l Ex. Com.....	Brattleboro
D. M. CAMP, Int'l Vice Pres't.....	Newport

Convention in October, 1899.

Organization thorough. Normal, Primary and Home Departments.

No great changes have occurred since the time of our last report. All of the fourteen counties in the state are organized. Nine of these counties have held conventions during the year. These have been largely attended, and excellent programs have been rendered. At nearly all of them one or more of the state officers has been present. The topics discussed have been of a practical nature. In some of the remaining five counties sub-districts and township meetings have been held. These have added local interest, and the state work has been presented at each of them. The State Convention was held in October. The attendance was good. Several speakers, prominent in department work, were present from other states, and the local helpers did themselves credit. For two years the Association had joined with the Association of New Hampshire in supporting a Field Worker, the time being equally divided between the two states. The last year the Vermont Association has employed a Field Worker all the time. His continuance is desired, but financial inability may render this impossible for a time, at least. Sunday School interests in Vermont are somewhat crippled by the large number of Church and charitable organizations. The same persons cannot attend all the meetings that are called. Vermont suffers by the removal of many of its choice young men and women to other states, but it still furnishes a field for aggressive Christian work. The State Sunday School Association of Vermont believes in the Bible as the word of God, and in Jesus Christ as the only Saviour from sin. It has consecrated workers, and faces the future with courage.

L. O. SHERBURNE,  
Chairman Executive Committee.

## VIRGINIA.

W. R. JONES, Chm. State Ex. Com.....	Richmond
ALFRED J. GARY, Cor. Secretary.....	Richmond
A. LEE KNOWLES, Mem. Int'l Ex. Com.....	Staunton
CHAS. E. VAWTER, Int'l Vice Pres't.....	Crozet

Convention held in March, 1899.

Organization Fair.

Work progressive and future plans include more thorough organization of county work.

## WASHINGTON.

E. L. BLAINE, Chm. State Ex. Com.....	Seattle
SETH H. MORFORD, Secretary.....	Seattle
D. S. JOHNSON, Mem. Int'l Ex. Com.....	Tacoma
REV. W. C. MERRITT, Int'l Vice Pres't.....	Tacoma

Convention held in May, 1899.

Organization Fair.

Publish State paper, *The Washington State Sunday School Worker*.

As a humble member of the Executive Committee, I beg to call your attention to the necessity of providing liberal things for the west, the great missionary field of the church and Sunday School in our nation.

A much smaller per cent of our population are members of evangelical churches than in the east.

According to Dr. Dorchester, the evangelical church membership in the United States in 1880 was one-fifth of the entire population; but in Oregon, the same year, only one in eleven was a member of any evangelical church. In Dakota, one in twelve; Washington one in sixteen; California and Colorado, one in twenty; Idaho, one in thirty-three; Montana, one in thirty-six; Nevada, one in forty-six; Wyoming, one in eighty-one; Utah, one in two hundred and twenty-four; New Mexico, one in six hundred and fifty-seven; Arizona, one in six hundred and eighty-five.

In Washington, 35,000 children and youth of public school enrollment, attend some Sunday School, while 86,000 attend none, and so far as we know, are without any evangelical religious instruction.

Allow these conditions to remain as they are until these boys and girls become men and women, what is to be the future of our state? Or, if, as Milton says, "Childhood shows the man as morning shows the day." What is to be the manhood of Washington.

What is most needed in this state is to arouse pastors, superintendents and teachers to a sense of their opportunities and responsibilities. It is almost impossible to arouse enough of interest among them to get even one-fifth of them to attend the sessions of a Sunday School convention in their own city.

How shall we overcome this indifference. Possibly the presence of some of the most eminent of our National Sunday School workers at our conventions, would aid greatly in awakening an interest.

Not being able, as the member of your committee from Washington, to attend the International Convention, I have taken the liberty to lay these facts before you, and make these requests.

Hoping for your consideration of our condition and needs, and praying for the presence and blessing of the Holy Spirit in all your deliberations, I am, yours fraternally,

D. S. JOHNSON,  
Member Int'l Ex. Com.

#### WEST VIRGINIA.

DR. C. HUMBLE, Chm. Ex. Com.....Parkersburg  
CHAS. I. ZIRKLE, Gen'l Seet'y.....Philippi  
REV. B. B. EVANS, Mem. Int'l Ex. Com.....Huntington  
REV. L. E. PETERS, Int'l Vice Pres't.....Parkersburg

Convention held at Charleston, 1899.

Organization Fair.

#### WISCONSIN.

DR. C. C. WILLETT, Pres't State Ass'n.....Elkhorn  
JAMES EDMUNDS, Gen'l Seet'y.....Beaver Dam  
REV. J. G. BLUE, Mem. Int'l Ex. Com.....Waukesha  
H. J. HARWOOD, Int'l Vice Pres't.....Appleton

Convention held in June, 1899.

Organization Fair. Home Class, Normal and Primary Departments.

Wisconsin has 70 counties, 29 of which are now organized. The Organization work has been confined wholly to the southern part of the state, the northern half being sparsely settled. A plan for special meetings in larger cities of the state during the coming fall, under the direction of an International worker was advocated at the recent convention.

## CANADA

#### ALBERTA.

REV. E. J. CHEGWIN, Pres't S. S. Ass'n.....Lacombe  
GEO. A. REED, Secretary.....Lacombe  
GEO. A. REED, Mem. Int'l Ex. Com.....Lacombe  
MRS. P. M. McDOUGALL, Treasurer.....Urguhart

Convention held in July, 1898.

Organization Fair.

This Territory is sparsely settled and the distances are great, retarding efficient work and necessarily the plan of Organization works slowly. They are hopeful and energetic.

#### ASSINIBOIA.

A. PATTERSON, Chm. Ex. Com.....Swift Current  
ALEX ROSS, Secretary.....Regina  
J. W. SMITH, Mem. Int'l Ex. Com.....Regina

Last Convention in 1897.

Organization New.

Assiniboia is as yet poorly organized, but doing their utmost to complete the territorial Organization. It is a new country, and the population in many parts is very scattered and it is impossible in winter to do any work on account of the cold.

#### MANITOBA.

T. H. PATRICK, Pres't S. S. Ass'n.....Souris  
J. M. JOHNSTON, Gen'l Sect'y.....Winnipeg  
J. M. JOHNSTON, Mem. Int'l Ex. Com.....Winnipeg  
ROBERT DOUGLAS, Int'l Vice Pres't.....Winnipeg

Convention held in June, 1899.

Organization Good. Home Class, Primary and Normal Departments.

The work of the Association is becoming better understood, and the county officers are doing better work. Our population is so sparse, that only county associations have been found practicable, except in a few districts. While we have only one paid worker, Mr. Irwin, we have several workers who attend the annual county conventions and present the different departments of the work. Mr. Jardine, of this city, an up-to-date superintendent, is our Normal Secretary; and he is a first class speaker. He is doing excellent work, and as there are three Normal classes in his own school, his practical experience in the work gives added value to his addresses. Primary work is handled by the writer, who has a subdivided class of a hundred little children. For the past three years I have been able to attend about ten of the annual county conventions each year and present "The importance of Primary work," "Principles of illustration in Primary teaching," "Methods of class management," "The lesson taught to a class of children," etc. I take sandboard, blackboard models, etc., with me, so that the addresses are made as practicable as possible.

I have just returned from attending three of these conventions, and they were all well attended, enthusiastic, and truly successful in every way. Mr. Irwin presents Organized work, the Home department, and instructs the county officers.

We have been making a special effort to get our finances in better shape. The plan we follow is to raise all the money through the county associations. At each annual county convention, we arrange for a place on the program for "An organized county, what it is, what it does." At the point of this conference where the support of the International and Provincial associations is dealt with, we have a resolution passed, pledging a definite amount for the Provincial work, and slips of paper are passed around for the delegates from the various schools to pledge an amount for their respective schools. It is gratifying to be able to state, that so far, at all the conventions held, nearly the whole amount of the county pledge has been promised in this way.

In order that the work of the Association may be kept prominently before the people we have secured a column space in the leading paper of the Province, headed "Sunday Schools," where the news of the work is chronicled, and the Primary lesson for the following Sunday is given. Two other papers of the Province are also giving us space.

For the past two years we have had a tent at the Winnipeg Industrial Exhibition, in which we have exhibited Sunday School appliances, literature, etc., and held meetings of our Provincial executive, conferences of workers, and had a member of our executive present to give information to visitors. At the last exhibition, a large number of people visited the tent, and we have learned from various sources that a good deal has been accomplished. Sincerely yours,

J. M. JOHNSTON,  
Secretary.

#### NEW BRUNSWICK.

T. S. SIMMS, Chm. Ex. Com.....	St. John
REV. A. LUCAS, Field and Cor. Sect'y.....	Sussex
E. R. MACHUM, Mem. Int'l Ex. Com.....	St. John
T. S. SIMMS, Int'l Vice Pres't.....	St. John

Convention in October, 1899.

Organization Thorough. Normal, Home Class and Primary Departments.

A provincial paper, *The New Brunswick Sunday School Advocate*.

Your associated workers in the province of New Brunswick gratefully acknowledge that the good hand of our God has been upon us since the International Convention held in Boston. Our Statistical Report will not fully represent the number of schools, because some officers, at our last annual gathering, failed to send in returns. But we know that there has not only been no decline but a forward movement all along the line.

Our counties are all organized and have their regular annual conventions, and seven out of the fifteen are thoroughly organized in every parish (township).

Three years ago our Home Department was begun, but at last report we had over 3,000 members, and through it a large number have been brought into the main school.

At that time we had no distinct Normal Department, though we had been doing some Normal class work. But in our first year after organization we graduated and gave diplomas to 64 students and last year 123. Our post-graduate course extends over four years, a seal being added each year on the diploma of those who pass the annual examination.

Our Normal superintendent, Mr. E. R. Machum, of St. John, is present at this Convention, and our examiners are from among the leading educators and ministers of the Province.

Since the convention in Boston we have organized our Primary Department. As in the Home and Normal, so in the Primary, we have a voluntary superintendent for the province, with a similar officer in each county. Two Primary unions have been formed and other good fruits are seen.

The grading of Sunday School is having much attention, and results are of the most gratifying nature. Some of our schools hold written quarterly examinations in which the scholars and teachers alike have delightful enthusiasm. Our latest effort is that of publishing a sixteen-page monthly paper called *The New Brunswick Sunday School Advocate*. This will further help the work by passing all along the line, the good things occurring in any part of our work.

Our educational work is made the servant to the spiritual. In schools and conventions we believe there is an increasingly high spiritual purpose, helpful to the best interests of Christ's Church. This is discerned by the leading pastors of the several denominations, who in increasing numbers are helpers.

The executive committee feeling that a great work is entrusted to them, labor and pray for extended usefulness in the future.

REV. A. LUCAS,  
Secretary.

#### NEWFOUNDLAND.

JOHN HADDON, Pres't S. S. Ass'n.....	St. Johns
CHAS. P. AYRE, Secretary.....	St. Johns
CHAS. P. AYRE, Mem. Int'l Ex. Com.....	St. Johns
MISS ALLISON, Int'l Vice Pres't.....	St. Johns

Convention in September, 1899.

Organization Fair.

#### NOVA SCOTIA.

DR. FRANK WOODBURY, Chm. Ex. Com.....	Halifax
O. M. SANFORD, Field Sect'y.....	Burlington
C. H. LONGARD, Mem. Int'l Ex. Com.....	Halifax
E. D. KING, Int'l Vice Pres't.....	Halifax

## Convention in October, 1899.

Organization Good. Primary, Home Class and Normal Departments.

Publish Sunday School Paper *Nova Scotia Sunday School Worker*.

The work in all departments is progressing. Field worker employed at last convention doing excellent work, prospects for the future very bright.

## ONTARIO.

JOHN A. PATTERSON, Chm. Ex. Com.....Toronto  
 ALFRED DAY, Gen'l Seet'y.....Deer Park  
 J. J. MACLAREN, Mem. Int'l Ex. Com.....Toronto  
 H. C. McMULLEN, Int'l Vice Pres't.....Picton

## Convention in October, 1899.

Organization Thorough. Primary, Normal and Home Class Departments.

Sunday School Work in our Province advances, not by "leaps and bounds," abnormal action and normal reaction, but by steady growth in manifest conviction, as to its importance to Church and State, and its consequent demand of the best effort of the choicest of our Christian citizenship; this is shown in the increased attendance upon our conventions, especially those of limited area, i. e. townships, etc., but still more is it evidenced in the eager hunger for help, spiritual and intellectual, which may equip for better service.

Organization has reached every County and District in the Province, though much remains to be accomplished before the advantages accruing from organized effort are within reach of every Individual Worker. There are at present 60 County and 250 Township associations in active operation, holding a Convention at least annually.

The various departments of our work are kept before our conventions and through these before our Workers' special departmental sub-committees of the Provincial Executive, being charged to present to the Executive detailed plans affecting the *Home, Missionary, Normal Organization, Primary and Finance* departments respectively; each department, in its outworking, being given its due perspective in relation to the general work.

The Missionary department, which has grown out of the special needs of our large area of 200,000 square miles, in the northern half of which our population does not average more than 5 to the square mile, commands the intense interest of the whole Province; the quality of our workers, in this sparse section are fully abreast of the choicest of our constituency in consecration, and intelligence, though deprived, by isolation from much of the advantage accruing from social and literary fellowship enjoyed by their co-workers in populous centers. We seek, in some measure, to minimize this limitation by the gratuitous service during the summer vacation

of 10 or 12 of our leading Convention workers who practically cover the whole territory, holding conventions and institutes at accessible centers in each district, observing standards of success as well as prominent defects in equipment, they also arrange for the permanent organization of schools in neglected hamlets, thus bringing to the workers the latest departures of the Sunday School, together with the most up-to-date plans and methods of proved utility in effecting our purpose. A large part of the expense of this "Summer Campaign" is cheerfully borne by the districts visited, the balance being a very welcome charge upon our Provincial treasury. The reports of these missionaries are carefully revised and cases of need noted and brought to the attention of our people who respond, at sight, with libraries, papers, picture rolls, Sunday School periodicals, etc., to the great help of the needy and greater blessing to the donors.

The *Home Department* is slowly but surely possessing the mind and heart of the whole Province, judged by the demand for literature, its recognition by every Convention and by the existence of 120 departments with, say, 6,000 students.

The *Normal Department* interests but the cream of our workers: yet during the triennium, some 1,200 copies of Prof. Hamill's text books have been sold, over 1,000 students have been enrolled, of whom 120 have sat for examination.

The *Primary Department* is second to none other in the recognition it receives from the Provincial Executive in the interest it arouses in the Province. Twelve Primary unions are in active operation, these, however, are chiefly confined to towns and cities, while in the rural districts the supreme importance of this department is brought before our local convention by practical experts, in addition to which the provincial executive issues from time to time, primary leaflets of practical helpfulness to our Primary teachers. The culture and care of the spring blossoms throughout our proverbially fertile Province gives promise of a glorious harvest for the garnerers of God.

ALFRED DAY,  
General Secretary.

#### PRINCE EDWARD ISLAND.

REV. C. W. COREY, Chm. Ex. Com.....Charlottetown  
LEONARD MORRIS, Gen'l Sect'y.....Summerside  
REV. G. P. RAYMOND, Mem. Int'l Ex. Com.....Charlottetown  
REV. A. SMITH, Int'l Vice Pres't.....Summerside

Convention in October, 1899.

Organization Good. Home and Normal Departments.

Conventions are held annually and progressive work accomplished.

#### QUEBEC.

R. H. BUCHANAN, Chm. Ex. Com.....Montreal  
S. P. LEET, Treasurer.....Montreal  
S. P. LEET, Mem. Int. Ex. Com.....Montreal  
R. H. BUCHANAN, Int'l Vice Pres't.....Montreal

Convention November, 1899.

Organization Good. Primary, Home Class and Normal Departments.

The work of organization is systematically pushed. Normal, Primary and Home Class work are receiving special attention, system of insututes planned for the winter. The Committee have a thorough understanding of the work and the situation, and are zealous and careful of their plans.

## APPENDIX "B"

### THE FIELD WORKERS' DEPARTMENT.

#### PROCEEDINGS OF THE FIELD WORKERS' CONFERENCE.

WEDNESDAY MORNING, APRIL 26.

The Third Regular Meeting and Seventh Annual Conference of the International Sunday School Field Workers' Association was held in the First Methodist Episcopal Church, South, of Atlanta, Ga., on Wednesday, April 26, 1899.

The President, Mr. Alfred Day, of Ontario, called the Conference to order at half past nine o'clock, and Mr. A. M. Mayo, of Louisiana, led the devotional service.

President Day made an address of greeting to the Association, as follows:

*Dear Brethren:*—It is my joy to offer the most cordial expression of mutual greetings on behalf of brethren and sisters who gather in this summer-land for our Third Triennial Conference. This Association has bound together in tenderest bonds of fraternal fellowship those who are called by the same voice to kindred service, having common joys and difficulties and who meet on the "green pastures" of a common gospel.

Since the inception of the Organization in 1892, our Association has continued year by year to grow in mutual helpfulness to its members, by exchange of *plans, machinery and service*. The helpfulness has been *practical* because tried, rather than *theoretical* and visionary; an appreciation of its value is evidenced by the steady increase of membership and general interest.

The new light and inspiration we have as individual Field Workers received reflected upon the work in our individual States and Provinces has affected *intensively* and *extensively* the effectiveness of Sunday School work throughout the continent; so that its *educational* and *missionary* significance which ten years ago were largely nebulous ideals, are today active forces in the progress of our true mission.

In the absence of our "Matchless" Secretary, I may be permitted to call attention to the debt we owe to her for the growth in usefulness which by God's blessing, has been vouchsafed to our Organization during the last six years. The fer-

tility of resource, the business capacity, and the incredible volume of correspondence with which Mrs. Fergusson has charged herself in the interest of our aims, with such cheerful gratuitousness, can hardly be estimated without feelings of *unusual* gratitude on the part of those of us who have profited by her toil; and our beloved brother, in view of the treasure he saw, coveted and conquered, may well be forgiven his piratical onslaught on the better half of our Executive Committee last May and which the rest of us were powerless to resist, and pleasantries aside, I voice the sentiments of this Association in expressing the prayer, that to these two beloved fellow laborers the Lord God may indeed be "A Sun and Shield," a Sun undimmed by cloud, and a Shield invulnerable against every assault of evil.

During the triennium, Our Chief, to whom none ever looked in vain as to an elder brother and counselor, has been taken from us. "I die in harness," was his closing testimony and an unseen hand unclasped the yoke of years and honored toil, and Wm. Reynolds, unfettered, ascended to "See the King in His beauty," and to "behold a far-stretching land" beyond the continent that mourns his loss.

Brother C. C. Wallace, late Secretary of the State of Iowa, whose fellowship and counsel were ours at the Louisville Conference, has also entered through the gates into the Homeland of the Saints of God. Concerning the death of Mr. Reynolds, suitable recognition and record was made by the Plainfield Conference, and you will probably deem it fitting that corresponding and official notice shall be made of the translation of Brother Wallace.

Since the Boston meeting, your Executive has been depleted by removal to another sphere of Christian service of Rev. C. J. Kephart, D. D., of Pennsylvania, whose resignation was received more than a year ago. In the absence of any special urgency it was not deemed within the province of Executive or Conference to fill the vacancy.

Referring to our present Conference, I call to your attention the fact that in addition to the topics dealing with the *spiritual dependency* and organic effectiveness of our aims, various matters of a business character will be submitted to your consideration and official action thereon; reports of the Special Committees on Statistics and Standards of Organization, respectively, as well as the Election of Officers for the ensuing triennium. In the discussion of these Questions if the Spirit of Christ possess us, Divine Light will guide us and the expansion of the Kingdom of Righteousness will be promoted.

In the absence of the Secretary and Treasurer, Mrs. E. Morris Fergusson, Rev. E. Morris Fergusson was recognized as Acting Secretary, and Rev. E. P. St. John, of Massachusetts, was made Temporary Secretary.

The roll of members was called, and thirty-six responded.

Rev. E. Morris Fergusson presented the report of the Secretary and Treasurer, as follows:

## REPORT OF SECRETARY AND TREASURER.

ATLANTA, GA., April 26, 1899.

*To the President and Members of the International Field Workers Association:*

The Conference held at Plainfield, N. J., in January, 1898, gave two commissions to your Secretary, and this report will deal with them first.

## OFFER OF DR. GEORGE W. BAILEY.

Dr. Bailey's offer, as accepted by the Plainfield Conference, was to give seventy-five dollars (\$75.00) to the writer of the best article on International work, and twenty-five dollars (\$25.00) to the next best. Accordingly, specifications were drawn up and widely circulated among Sunday School workers, and published in State papers, as well as in *The Sunday School Times* and the *International Evangel*. Our President Mr. Day, appointed as the committee of judges, Mr. W. N. Hartshorn of Boston, chairman; Rev. A. F. Schauffler, D. D. of New York, and Mr. A. B. McCrillis of Providence, R. I. All manuscripts were lodged with your Secretary and submitted to the committee, being known to them by number only. There were eight competitors:

C. D. Meigs, Indianapolis, Ind.  
Miss Mary M. Sanderson, Toronto, Ont.  
Rev. L. E. Keith, Menlo, Iowa.  
Miss Bessie W. Bruce, Butte, Mont.  
Mrs. Carrie Bruce Glenn, Albion, Mich.  
Hugh Cork, Minneapolis, Minn.  
Rev. E. Morris Fergusson, Trenton, N. J.  
Rev. H. A. Bomberger, Philadelphia, Pa.

The committee awarded first prize to Mr. Meigs and the second to Mr. Cork. The manuscripts after being returned to your Secretary were forwarded to Dr. Bailey.

## INTERNATIONAL RALLY DAY.

The following resolutions were adopted by the Plainfield Conference:

*Resolved*, That we recommend to the International Executive and Lesson Committees that they arrange for another Rally Day in September, and that they provide for the issue of a suitable program, containing (a) information concerning organized interdenominational Sunday School work; (b) a suggestion that this would be a suitable time for making the annual offering for international and state work.

*Resolved*, That a copy of this resolution be submitted to each State, Territorial and Provincial organization, requesting that action be taken regarding it at the first opportunity, either by the executive board or at the annual convention.

*Resolved*, That we respectfully request a reply to this communication, addressed to the Secretary of the Field Workers' Association.

A letter in accordance with these resolutions and a copy of the Plainfield report were sent to fifty associations and replies were received as follows:

California State Convention of 1898 adopted—

#### RALLY DAY.

We recommend to the International Executive and Lesson Committees that they arrange for an annual rally day in September and that they provide for the issue of a suitable program containing (a) information concerning organized interdenominational Sunday School work; (b) a suggestion that this would be a suitable time for making the annual offering for interdenominational and state work.

EARL S. BINGHAM, Secretary.

New Hampshire executive committee voted at the May, 1898, meeting "to observe and to recommend the observance of Rally Day in all the schools in New Hampshire."

Oregon executive committee on May 4, 1898, unanimously adopted the following:

*"Resolved*, That the Oregon State Sunday School Association, by its executive committee, fully indorse this proposition for an International Rally Day and hope that the recommendation to the International and Lesson Committees will be adopted by them and that it may become effective at the earliest date possible, and that the Secretary so inform the Secretary of the International Field Workers' Association."

Virginia gave a unanimous vote of approval to the International Rally Day at its convention in 1898.

Other associations may have taken action on this recommendation, but they failed to report to this office.

#### THE PLAINFIELD REPORT.

The work of compiling this book was made comparatively easy by our having a stenographic report. It has gone abroad among the workers and many have expressed themselves as pleased with and helped by it.

Three thousand (3,000) copies were printed by the Report Publishing Company of Lebanon, Pa. The total cost of printing was \$156.80. A box containing 1,000 or more books was lost in transit, for which the Report Publishing Company allowed us \$60. They made claim for this amount against the Pennsylvania Railroad Company and the box was found in the freight depot at Louisville, Ky. As this was in July I offered the Pennsylvania Railroad Company \$20 for the box and it was delivered to me at Trenton, N. J., at that price. The Pennsylvania Railroad Company paid the remaining \$40 to the printer. There are still a large number of reports on hand.

The following statement shows the condition of the treasury on this account:

Net cost of printing the report.....	\$116.80	
Interest on deferred payment.....	.98	
Expresss and freight charges.....	15.30	
Stenographic report.....	25.00	
Postage .....	5.00	
		<hr/> \$163.08
Receipts—		
From sale of books.....	71.40	
From advertisements .....	29.50	
		<hr/> 100.90
Net cost of report.....		\$ 62.18
Due for reports—		
Mississippi, 50—1897 reports.....	\$ 2.50	
Texas, 100—1898 reports.....	5.00	
Missouri, 100—1898 reports.....	5.00	
		<hr/> \$12.50

#### EXCHANGE OF ASSOCIATION PAPERS.

This has become a very attractive and helpful feature, as evidenced by the fact that more than half our members pay the additional \$1 to secure these papers. Our best information is that there are twenty of these papers being published regularly each month; sixteen of them have entered into our plan and are being sent to our members who pay for them. These papers are:

The Pennsylvania Herald.  
 New Jersey Sunday School Messenger.  
 The Awakener, Ind.  
 Tennessee Sunday School Worker.  
 Mississippi Sunday School Worker.  
 Florida Sunday School Worker.  
 Alabama Sunday School Herald.  
 Kentucky Sunday School Reporter.  
 The Trumpet Call, Ills.  
 Iowa Sunday School Helper.  
 California Sunday School Register.  
 The Field Record (Maryland).  
 Ohio Sunday School Worker.  
 Michigan Sunday School Advance.  
 Nova Scotia Sunday School Worker.  
 Kansas State Sunday School Journal.

During the year ending September 1, 1898, there were thirteen papers sent to forty-five members, and the dividend to each paper was \$3.46. For the year ending September 1, 1899, there are sixteen papers included, and each one has received \$3.81, there being sixty-one members who have paid for the

privilege. While we cannot claim this to be of financial advantage to any paper, it is of great benefit in disseminating knowledge as to the methods pursued by the several associations, and I think that thanks are due the papers that have cooperated in the plan.

### MEMBERSHIP.

It is very gratifying to report the largest membership we have ever had. Three years ago we enrolled seventy-five members, the succeeding year we had 103 members, while at the present time there are 110 members. That our association is growing in favor and is meeting a felt want among the Field Workers there can be no doubt. Many have written me during the present year expressing their delight that there is such an association to bind together those engaged in the same work and to hold annual meetings for the discussion of ways and means.

In August, 1898, I sent out a circular letter to eligible workers in fifty-two States, Territories and Provinces. There were many who did not respond, but the letter was a good advertisement. One of our members, Captain Charles M. Wilcox of Passaic, N. J., died during the past year.

### OFFICE WORK.

The details of my office work are here given:

Letters received .....	437
Letters written .....	723
Postal cards received.....	39
Postal cards written.....	328
Circular letters mailed.....	966
Plainfield reports distributed.....	1,650

### TREASURER'S REPORT.

The Treasurer's report for the past year is as follows:

Balance January 19, 1898.....	\$ 84.55
Receipts—	
Cash collections at Plainfield.....	\$ 40.47
Membership fees .....	118.00
Dr. George W. Bailey's prize offers.....	100.00
Sale of 1897 reports.....	1.00
Sale of 1898 reports.....	71.40
Advertisements in 1898 report.....	29.50
Newspaper fees .....	65.00
Cash from postage account.....	.78
	<hr/>
	\$426.15
	<hr/>
	\$510.70

## Disbursements—

Postage .....	\$ 57.86	
Stationery and printing.....	17.91	
Annual report .....	117.78	
Clerk hire .....	5.00	
Express and freight charges.....	22.70	
Stenographer at Plainfield.....	25.00	
Telegrams .....	1.06	
Expenses of Plainfield conference.....	16.95	
Amount prorated among association papers..	105.94	
Prizes (Dr. Bailey's offer).....	100.00	
		<hr/>
		470.20
Balance in treasury.....		<hr/>
		\$ 40.50

## SUMMARY FOR THREE YEARS.

## OFFICE WORK.

Letters received .....	1,019
Letters written .....	2,246
Postal cards received.....	108
Postal cards written.....	525
Programs distributed.....	4,025
Circular letters mailed.....	4,791
Reports distributed .....	4,200

## FINANCES.

Balance June 24, 1896.....	\$ 14.14
----------------------------	----------

## Receipts—

Membership fees .....	\$292.05	
Cash collections at conferences.....	78.91	
Sale of reports.....	170.10	
Advertisements in reports.....	72.50	
Newspaper fees .....	106.00	
Dr. George W. Bailey's prize offer.....	100.00	
Rebate railroad commisssoner.....	11.00	
Miscellaneous .....	1.78	
		<hr/>
		832.34
		<hr/>
		\$846.48

## Disbursements—

Printing and stationery..	\$ 88.71
Postage .....	128.54
Express and freight charges.....	43.20
Railroad commissioner .....	11.00
Telegrams .....	4.87
Reports of conferences.....	225.28
Stenographer at Plainfield.....	25.00
Clerk hire .....	12.75
Traveling expenses .....	28.98
Expenses of conferences.....	21.95
Prorated among association papers.....	105.94
Prizes (Dr. Bailey's offer).....	100.00
Incidentals .....	9.76
	<hr/>
	805.98
Balance in treasury.....	<hr/>
	\$ 40.50

I submit herewith my cash book and vouchers and ask that my accounts be audited.

In conclusion, let me thank you for the privilege of serving you during the past six years, and to express my hearty appreciation of your kindness toward me. I trust my successor may enjoy the work as much as I have.

Now that this association has proved its right to live let me urge the members to push its interests more vigorously and to be more loyal to the work than ever before.

Faithfully yours,

MARY HUBER FERGUSSON,  
Secretary and Treasurer.

On motion of Professsor H. M. Hamill, seconded by Mr. Marion Lawrance, the report was accepted with thanks to the Secretary for her faithfulness and efficient service.

On motion of Rev. Dr. V. O. Hawkins, of Alabama, the chair was authorized to appoint a nominating committee of five.

On motion of Mr. Lawrance the chair was authorized to appoint a committee of three, with the chairman ex-officio, on the time and place of the next annual conference. The chair appointed as this committee W. C. Pearce of Illinois, Rev. Aquila Lucas of New Brunswick and J. N. Dummer of New Hampshire.

The report of the Committee on Statistics was presented by Rev. E. Morris Fergusson:

## STATISTICS.

TRENTON, N. J., April 24, 1899.

*To the President and Members of the International Field Workers' Association:*

Dear Friends—At our last annual conference at Plainfield, in January, 1898, I had the honor of presenting to you

a paper on "The Principles of Sunday School Statistics," and at the close of this paper I moved that "your present committee (E. M. Fergusson, W. B. Jacobs and C. L. Weaver) be continued, with instructions to study this question further, inspect the various blanks now in use and publish, on their own responsibility, a report of their findings." The motion was seconded by Mr. Semelroth and was adopted.

As I stated at Plainfield and endeavored to prove the statistical canvass lies at the foundation of our organized Sunday School field work, and a good canvass once a year is essential to the health of a state, territorial or provincial association. For this reason alone, if for no other, it would seem desirable that our international work should devote special attention to the developing of statistical power in its constituent bodies, to the end that they may not only be able to furnish it with good and uniform reports, but may, through their statistical work, thus intelligently guided, be led into more and more systematic and uniform methods of county and local organization.

There seems to me to be room for an almost indefinite expansion of our international activity at this point, and that without in the slightest infringing upon the independent action of the respective State, Territorial and Provincial bodies. The strong states need and would appreciate intelligent guidance fully as much as the weaker states. Without some measure of guidance, indeed, we may continue to look for unsatisfactory international tabulations, due, not to any lack of diligence on the part of the Statistical Secretary, but simply to the fact that the several bodies whose statistics must be harmonized are doing their statistical work, as far as they do it at all, in ways that produce results incommensurate the one with the other.

Our international office is anxious to secure better statistical returns, and is ready to print them if it can get them. Some of us have not cooperated with the Statistical Secretary as we might, and, on the other hand, some of us feel that we could make a much better response to his demands if he would call for and print our figures every year instead of every three years, and at a set time in the year. We could then adjust our annual statistical canvass so as to have the international report ready on time.

Pending any increased efforts for statistical reform by the International Central Office, why should not this association, organized as it is for the improvement of Sunday School field work, of which the gathering of statistics is an important part, and embracing in its membership, as it does, many of the secretaries who have practically full charge of the statistical canvass in their respective organizations—why should not the International Field Workers' Association proceed to demonstrate its practical usefulness by inaugurating a definite movement for better and more uniform statistics of Sunday school work in every State, Territory and Province of the International Convention?

As matters now stand most of the stronger bodies print their own statistical blanks, and all of them go about the work in whatever way seems good in their own eyes. Uniform international blanks were indeed adopted, I believe, by the convention of 1887 and are still published and for sale by Mr. W. B. Jacobs. It would be no disparagement of these to hold that they do not cover the needs of the present situation. If they were well adapted to the work twelve years ago then they are not well adapted now, for the work has changed. Moreover, while it is undoubtedly well that good blanks, adapted to the needs of the average field, should be on sale somewhere, it seems absurd to expect that any one form of blank or set of questions can be made to cover the conditions existent in every field.

What I advocate, therefore, in order to uniform statistics for international use is not a uniform statistical blank, but the determination by this body at this meeting and triennially hereafter of certain statistical questions to be known as "International Questions," which we desire that every State, Provincial and Territorial association shall ask its Sunday Schools each year, in addition to any other questions which they may see fit to ask for their own use. Of course, this association has no legislative power, but its advisory power on such a subject as this is certainly worthy of being heard by the workers at large. And I feel sure that if we can once agree upon a set of questions which we, as Secretaries, will take home and use within our own respective jurisdictions, and will use our influence to secure for them the approval of the International Executive Committee, it will not be long before the value and convenience of uniformity in this matter will induce most of the other bodies not represented in our membership here to adopt the plan we recommend, with the result that three years hence our International Statistical Secretary will have a basis upon which to ask for several new items of information never before secured upon so large a scale, and we shall have taken one long stride toward a uniform statistical method for all the international constituent bodies.

Assuming for a moment that you approve the plan so far and that you, as practical statisticians, appreciate the importance of going back to the beginning of our statistical machinery and dealing with the individual Sunday School as an original source of information what shall the uniform questions be? We are probably all agreed that we are to ask for the total number of officers and teachers, and for the total number of scholars. The moment we pass beyond this simple minimum we enter a forest of difficulties. Not a single question can be proposed however smoothly it would work in some fields but that some one of you is liable to rise and say: "It would never do to ask our Sunday Schools that question." Some other objector, not quite so positive, may follow with: "We have never asked for information on that point and I am afraid our Sunday Schools would not understand it." And when the matter is put to vote the tendency in all your minds

will be to say yea to the questions you are already asking, and nay to those that are new, and so we may get back to the original minimum again.

I am hopeful enough to believe, however, that you will approach this subject with a due sense of the importance of making progress to some extent and of the necessity of generous compromise if we are ever to reap the benefits of unity. I am willing to give up some of my New Jersey ideas if you will meet me half way.

I have just completed and issued for the eighth time my statistical blanks for New Jersey schools for the current year. While we are meeting my assistant at Trenton is sending them out to our county secretaries, who will in turn distribute them among the township and city district secretaries who canvass the schools. In preparing the school blank this year I have called first for the name of the Sunday School and then for the names and addresses of such officers as we want—pastor, superintendent, primary teacher and superintendent of the home department. Then follows a series of fifteen numbered questions, of which the first seven are what I propose as international questions for your adoption. They are:

1. How many months in the year is your school open?
2. Total number of officers and teachers?
3. Total number of scholars? (Include primary scholars, but not home department members.)
4. Number of home department members?
5. Number acting as home department visitors?
6. Total membership, including the home department? (Do not count anybody twice.)
7. Does your primary class meet in a separate room?

Then follow various other questions calling for items which we deem needful in our state work, or which are convenient matters for our county and township secretaries to know.

Let me briefly defend the seven questions.

One of the particular reforms for which our Sunday school conventions have always stood and in the promoting of which their influence has been distinctly manifest has been the securing of "evergreen" schools. I know of no point on which we might all unite more heartily, both for ourselves and our constituents, than the proposition that every school ought to keep open for twelve months in the year. Why then should we not begin here, where we are sure of our ground and raise the question all over the country? I think it is better to ask for the number of months open rather than the bare question, "Do you run for twelve months," inasmuch as the exact answer is useful in the county work, and it is easy in preparing the county reports to add together the schools that report themselves open for twelve months, as the answer to the question, "How many schools in your county are evergreen schools?"

The second and third questions need no defense, except that I have found the explanatory note useful and recommend that it be inserted for the sake of clearness.

Questions four and five are the logical outcome of our international position of favor to the blessed home department movement. It is true that many do not know what it is, but we have found that asking such questions as these sets them to inquiring. Of course, you may insert if you choose the preliminary question, "Have you a home department?" but the presence or absence of answers to the other questions would seem to be a sufficient answer to this.

The reason I have inserted question 6, with the appended caution, is that in New Jersey, at least, I am anxious to see whether the main work of visiting is being done by the teachers and officers, or whether the list of visitors represents new blood. Comparing this total, as given by the school, with the sum of the answers to questions 2, 3, 4 and 5, this can easily be seen. It is desirable, moreover, to impress upon our schools that a home department member is a member even if (by adding 2 and 3 and giving that total in a special column on the county report) we draw a distinction between these members and the attending members of the school. If you think these questions more elaborate than the plan can stand and prefer to condense them by asking only for the number of home department members, if any, I shall not object.

The last question I insert because we have asked it for five years in New Jersey and have found it easy to get answers to, while it has given us an interesting and effective piece of statistical information. I think we ought to recognize the primary work in our international statistics, but to ask simply for the number of primary scholars when thousands of country schools have no primary department of any sort simply brings out some indeterminate figures that we do not quite know what to do with after we get them. But all primary workers are agreed that the primary class ought to have a separate room. The fact that more than half of our Sunday Schools have no separate room to give does not make the improvement less desirable. So I propose that we do our primary workers the good turn of asking every Sunday School this simple question, and if it works in other states as it has worked in ours some actual new rooms will be the result of the agitation thus started.

I, therefore, beg to recommend:

*First.* That we declare our sense of the importance of a thorough annual statistical canvass of the Sunday schools of every State, Territory and Province.

*Second.* That we respectfully recommend to the International Executive Committee that they provide for an increased effort to secure such a canvass in each of their constituent bodies.

*Third.* That we, in so far as we constitute the secretarial force of the bodies represented here, will welcome the leadership of an International Statistical Secretary.

*Fourth.* That as a first step toward statistical uniformity we hereby adopt the following questions as the standard statistical questions, recommended by our association for the years 1899-1902: (See list above).

*Fifth.* That we will endeavor to secure answers to these questions in our own fields as far as we find it practicable.

Respectfully submitted,  
E. MORRIS FERGUSON.

On motion by Professor Hamill the report was received and laid on the table for discussion.

Professor Hamill—I feel personally very much indebted to Mr. Fergusson for his painstaking paper on statistics, and for the very practical suggestions he makes. I am free to second his request that the International Convention have an improved basis, statistically, for the coming triennium. Much of our statistical work in the past has been farcical to the last degree, not by reason of neglect particularly, but by reason of conditions. I am sure that our States, Provinces and Territories which are organized suffer a great deal in the estimation of the Sunday School and church world by reason of the fact that the statistics are not what they should be. I had occasion to write to a state association not long ago, which reported that 30 per cent of its population educationally, of Sunday School age, was in the Sunday School when I knew to a moral certainty that not less than 40 to 50 per cent were really enrolled. I have no doubt but that many of our associations are being thus discredited. I was in Texas not long ago. Less than six counties out of their 210 are at all reported to their own Convention, and yet it is upon the international list as furnishing a statistical report. The difficulties in some of our associations are almost insuperable. The plan that Mr. Fergusson proposes can be put into operation in the well-organized counties, but in a state like Texas you do not reach the great unorganized counties. I think in our association work we should try to get at the best possible statistics; if we cannot do it through our own official machinery let us do it through the denominational machinery as best we can. So I would like to have added to Mr. Fergusson's excellent plan the additional feature of operating through the denominational year books. I would be very glad to have this matter come before the International Convention with some formal request based upon Mr. Fergusson's paper.

REV. AQUILA LUCAS: Does Professor Hamill mean to refer to denominational statistics to supplement our own efforts?

PROFESSOR HAMILL: Where you have incomplete organization.

After further discussion, on motion the recommendations of the report were taken up seriatim.

The first recommendation was adopted.

The second recommendation was amended by the addition of the words, "supplemented by figures from denominational sources," and adopted.

MR. FERGUSON: The reason for the third recommendation is that one of the difficult things which the proposed International Statistical Secretary will have to meet is the presence in the field of a number of experienced secretaries who think they know how to get the statistics of their own fields, and he

will have a sense of hesitation in asking men to lay aside the methods which they are accustomed to use. It will relieve the situation for us to say that when the International Executive Committee has appointed the right man as its Statistical Secretary we will be loyal supporters of him, just as we expect our county secretaries to be loyal supporters of us.

The third recommendation was adopted.

The fourth recommendation, after considerable discussion, was referred to a committee consisting of Mr. Pearce, Mr. Fergusson and Rev. Charles Roads, D. D., to prepare and submit a list of uniform questions.

During the discussion on the fourth recommendation a communication from Mr. A. J. McBride, Grand Marshal, inviting the delegates to attend the Confederate Memorial exercises at Oakland Cemetery at 3 o'clock, was presented by Mr. H. S. Conant of Massachusetts, and, on motion, the communication was received, a committee consisting of Messrs. Lawrance and Conant was appointed to express the conference's appreciation of the courtesy and its inability to attend in a body, and it was resolved to use diligence in extending the invitation to other delegates now on the ground.

The fifth recommendation was amended by adding the words, "and the Secretary be instructed to send these questions to the secretaries of the several State, Territorial and Provincial Associations, and to the Chairman of the International Executive Committee," and adopted.

The Chair appointed the following committees: On Nominations, Messrs. Marion Lawrance, Israel P. Black, A. M. Mayo, G. H. Archibald and W. B. Wilson; to Audit the Treasurer's Report, Rev. George H. Nock and Rev. Aquila Lucas.

The Conference adjourned for dinner after prayer by Mr. W. C. Pearce.

### WEDNESDAY AFTERNOON.

The Conference reassembled at 2:45 o'clock for a devotional service led by Mr. H. S. Conant of Massachusetts.

At 3:15 o'clock Mr. Lawrance, Vice President, took the chair.

The Committee on Standards of Organization reported through Mr. W. J. Semelroth, chairman. Mr. Semelroth explained that the International Executive Committee, at the Boston Convention, had requested the Field Workers' Association to formulate a standard of organization, which they did. The committee considered this and recommitted it to the Field Workers for revision. Considerable correspondence ensued, the outcome of which was a standard compiled by Mr. Semelroth and embodying suggestions from various workers. This was sent to the Field Workers' Executive Committee, who prepared a substitute standard, and sent both to the International Executive Committee. This committee, on November 4 and 5, 1897, considered the two papers, apparently took

a paragraph or two from the individual report and nothing from the Field Workers' official report, and from those paragraphs formulated and adopted a standard of organization as follows:

1. A banner State, Territory or Province is one organized as auxiliary to the International Sunday School Convention, and holding an annual State Convention, with annual county Conventions in every county, making its annual report and paying its promised contribution to the International Convention.

2. A banner county or parish is one organized as auxiliary to the State, Provincial or Territorial organization, and holding an annual Convention, with annual Conventions in every township, precinct or other legal subdivision thereof, making its annual report and paying its promised contribution to the State, Provincial or Territorial organization.

3. A banner township, precinct or other legal subdivision of any county or parish, is one organized as auxiliary to the county or parish organization, and holding an annual Convention, making its annual report, and paying its promised contribution to the county or parish organization, and making Home Department work one of its special features; except that a township, precinct or other legal subdivision of any county or parish, having but few Protestant Sunday Schools therein, may be attached to or united with any three or less subdivisions, provided that where there are three or more schools in such combined subdivisions, at least one Convention therein shall be held annually.

MR. SEMELROTH: The International Committee has not done all we hoped it would in formulating a standard of organization; there are some things for us still to ask if we are not satisfied with the statement that that committee has formulated. My recommendation would simply be, that this now be referred to a special committee to carefully go over the whole matter and then put in concise form what we still would like to have the International Executive Committee adopt and bring in a report to that effect.

After discussion the following resolution, offered by Mr. Fergusson, was adopted:

*Resolved*, That a committee consisting of W. J. Semelroth and Rev. Charles Roads, D. D., be appointed to wait upon the International Executive Committee and request that the whole matter of a standard of organization be referred again to the Field Workers' Association for further study and the formulation of an amended recommendation.

The Committee on Nominations reported through Mr. A. H. Mayo, as follows:

Executive Committee—President, Alfred Day, Ontario; Vice President, Charles D. Meigs, Indiana; Secretary and Treasurer, Rev. E. Morris Fergusson, New Jersey; W. J. Semelroth, Missouri; W. C. Pearce, Illinois; Rev. Charles Roads, D. D., Pennsylvania; Marion Lawrance, Ohio.

Messrs. Day and Fergusson stated that their acceptances

depended upon the future relations of this association to the International Executive Committee.

The report of the Nominating Committee was adopted.

On motion by Professor Hamill a committee of five was appointed to wait upon the International Executive Committee and secure a clear and definite understanding of the relations between this association and the International Executive Committee. The committee consisted of Messrs. Day, Fergusson, Conant, Semelroth and Pearce.

Vice President Lawrance took the chair.

Two addresses were made upon the topic: "Relation of State and Provincial Field Workers to International Work: How May They Make It More Effective?" The first one was made by Rev. Aquila Lucas upon

### THE FINANCIAL ASPECT.

REV. A. LUCAS.

*Mr. Chairman and Brethren:*—The relation between the International Convention and the Field Workers has been gathered by you during the debate of the last half hour. I think I shall be right in saying that the relation is that of agents of International Convention evangelization. The spirit of the relation is that of the truest loyalty; using words which I have often uttered in my New Brunswick field, the relation is that of one of the sweetest spiritual-minded families. The interest of the one is that of the other, and we are working to lift the people of this entire continent to God.

On the financial aspect I am certainly not a success in managing the finances of my own business, at least my wife says so. [Laughter.] I thought I knew what that meant while sitting yonder during the last half hour, but I confess now I do not know. As Field Workers I think we should carry the financial interests of the International work into our own provincial committees and as far as possible to the individuals in our provincial fields that increased offerings may be made to the International work. This I know has been done, and I am waiting now the voice from the International Committee calling us to do a little more for the work in Japan. Speaking as the Field Worker of New Brunswick, a province with sixteen counties, we shall be most heartily pleased to continue to do our best. It would have to be done at present as a special line until we can make our grant larger to the International work.

I have exhausted my five minutes, have expressed only two ideas and have not amplified them. Thank you.

The second address upon the topic: "Relation of State and Provincial Field Workers to International Work," was made by the Rev. Charles Roads upon

## THE EDUCATIONAL ASPECT.

REV. CHARLES ROADS, D. D.

*Mr. President and Brethren:*—My time is so limited that I will give you simply a skeleton and let you fill it up.

The text-book for our Sunday Schools is not the "Quarterly," as one bright boy had it, but the Bible, a collection of sacred writings of sixty-six pamphlets. The history of the writing of these is absolutely unique in literature, and the preservation of them miraculous. They are a sacred library of history, biography, poetry, political economy, profound philosophy, proverbs, letters, prophecies, in each of these the finest literature and the greatest wealth of thought. This history, poetry and literature in its study and teaching is an educational problem like the study and teaching of any other history and literature. The same bright boys and girls, the same college men and women are in our Sunday Schools, or might be, who go to public schools and colleges. They bring the same minds to us and the same intellectual laws of growth apply. What shall I do with the high school graduate? This question is sufficient to direct our thought to the standard of Sunday School organization. We must improve this standard. We may make this improvement by having grades. The average Sunday School should have the educational atmosphere, organization and tests of examinations without its peculiar spiritual character being forgotten. So we are attempting to develop grades. Up to eight years is one grade, eight to twelve another, twelve to sixteen another and above that a fourth. In Pennsylvania we have a youths' department, adults' department. *Boy, youth and young manhood* are profoundly philosophical divisions of the intellectual life, each needing a different kind of Bible teaching.

We are trying to develop a school with two lessons a day. The second lesson I regard as essential to the best kind of intellectual development in Bible study. The first lesson will be the International lesson, the second a general one, taking in the entire scope of Bible history, the side lights on the Bible and studies from church history, the second lesson to be preliminary to the other and to come at the opening of the session. Why should we not have two lessons in the Sunday school? They have five or six in one session in the public school. We need a second lesson if any great progress is to be made.

As to the courses of study, what should they include? I have presented courses of study at Conventions and have had people say: "If you are trying to make out a theological course it will do." The boys and girls who come from the public schools have respect for a course that means something, and young people from the high school are ready to do something that means business.

The trained teacher is an absolute necessity in our modern Sunday School. He must know something about the book he assumes to teach; he must know the primary principles of education—something also about the proper organization of a school. The difference between trained and untrained is this, that out of twenty-five untrained you may have five who will be successful, while out of twenty-five trained you will have twenty. There is need in our work for a teacher-training school. We are preparing to organize one in Philadelphia—a rather large one—cooperating with the Young Men's Christian Association.

We have over-Sunday conferences in county seat towns. We also hold Saturday night and Sunday afternoon conferences. We begin on Saturday night and hold another on Sunday afternoon. I have preached in two prominent churches and addressed four or five Sunday Schools at such gatherings. For that kind of work there is a marvelous demand.

We also have lecture courses after the university extension plan, followed by quiz. We have volunteer lecturers any one of whom I would recommend without any hesitation to go and give a talk that would inspire Sunday School workers. We have a corps of lecturers, and they are willing to go for the payment of their expenses.

We have our state paper as an educational force. We take care to publish cuts of good Sunday School buildings and give interesting descriptions of them.

I have hurried through with these few points. The development of the Bible school of the church is a most important work. Let us not make it the high school, but the highest school! Let us see to it that the graduates in our Bible courses are able to bear examination. Let me raise the question, "What ought a boy or girl of average intellectual ability know at twelve years of age about the Bible?" If I should answer it by showing you what some do know it would be astonishing.

We must bear in mind the present chaotic condition of our Sunday Schools educationally and make earnest efforts to correct it. We must not forget to exalt the Bible. Education in the Bible helps the spiritual. If a man knows the "exceeding great and precious promises," the Holy Spirit has something to apply to his soul. If he knows well his Bible what cannot the Holy Spirit do for him, for He speaks not of Himself but of the words of Christ!

An address was delivered by Rev. George O. Bachman of Tennessee upon

## SPIRITUAL POWER IN ALL CONVENTIONS AND INSTITUTES.

REV. GEORGE O. BACHMAN.

The importance of this subject cannot be overestimated. It lies at the foundation of all true success. Spiritual power is

not the power of the spirit of man, but the power of the Spirit of God working through "the spirit that is in man." All Christian work should be characterized by this power, and every Christian worker should early realize that it is "not by might, nor by power, but by my spirit" that God accomplishes His work. If this is true of all work for Christ, it is especially true of the Sunday School work. Our work effects not only the present but the future; we mold not only a life, but a life which is susceptible of the greatest unfolding, and, therefore, Sunday School work should be Christian work of the best kind. There is danger in the great multiplicity of machinery that we forget the power which is to put it into motion and cause it to accomplish its destined work. Sunday School work is projected along four lines—material, mental, moral and spiritual.

1. *The material* side of our work is the house in which the school meets, with its room, or rooms, furniture and appliances—musical instruments, blackboards, maps, charts, books and lesson helps.

2. *The mental* side of the work is the mind, with the laws which govern attention, illustration, interrogation and the many methods by which the principles of the art of teaching are applied to the study of the Bible.

3. *The moral* side is the conscience, with its education and training—the implanting of right habits and their continuous performance. These three sides of our work engross the major part of our attention and time, and yet they are but means to a greater end. They affect the house in which the man lives, the furniture which he uses, and the atmosphere which he breathes, but they only, indirectly, affect the man himself. *Man is a spirit* for "God breathed into his nostrils the breath of life, and man became a living soul" created "in the image of God."

In the beginning "the spirit of God moved upon" the material world and created out of chaos *a world for man*, and since the creation of man the spirit has taught the mind of man, suggesting his best ideas and giving direction to his best thoughts, and of every true man it might be said, "this knew he by the spirit," and even in the realm of conscience a Peter must be taught that "what God hath cleansed that call thou not unclean." The man himself must be reached. "Ye must be born again." "Except a man be born again he cannot enter into the kingdom of God." "But as many as receiveth Him to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." There are natural limitations to human work, and if we would go beyond them we must be used by the Holy Spirit of God. A spirit-filled life and a spirit-used life should characterize every Sunday School worker, and if this is true in the work of the Sunday School should it not be manifest in the gatherings of Sunday School workers?

If it is right and proper to emphasize and illustrate these things which are but of secondary importance, and which, at best, are but means in the hands of the Holy Spirit in accomplishing his best work, why should it not be right to "tarry at Jerusalem until ye be endowed with power from on high?"

I believe a portion of each session of our conventions and institutes should be devoted to this important subject; spiritually-minded persons should be appointed to lead in these services for the "deepening of the spiritual life" and the preparation of heart and mind for the best work.

"A Quiet Hour Service" at the beginning of each day and a series of devotional exercises in which this thought is uppermost should be planned in each program.

The Scripture selections should not be left to chance, but a series of passages, which will lead up to a fuller consecration and a greater dependence upon the Holy Spirit's presence and power should characterize each gathering.

The most helpful Convention which the speaker has attended during the past few years had the following topics handled by pastors, who were notified several weeks in advance:

1. The Promise of the Holy Spirit—John, 16, 7-14.
2. The Gift of the Holy Spirit—Acts 2, 1-4, 14-21.
3. The Power of the Holy Spirit—Acts, 1:8; Luke 24:45-53.
4. The Wisdom of the Holy Spirit—I. Cor., 2:9-16.
5. The Comfort of the Holy Spirit—Phil., 2:1-13.

At each of these services spiritual power was manifest and it continued with the Convention during each session, filling the speakers, pervading the addresses and affecting even the audiences. The contributions were greater than ever before and the permanent results of that Convention are still felt.

In conclusion, let us not forget that the twofold end of our work—the "conversion of the sinner" and "the culture of the Christian" are at last the work of the Holy Spirit. The material, the mental and the moral may be means, used and blessed by the Holy Spirit, but if so the latter must be the result, and if this result is not apparent we may know that *the power is lacking*, and when this becomes manifest everything else should be neglected until the power comes down to use and bless us in our work. "If ye then being evil know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him."

The Committee on Time and Place of the next conference reported as follows:

Your Committee on Time and Place for the next annual Field Workers' conference beg leave to report. We find that the conferences of 1893, 1897 and 1899 were held in the south and southwest; that the conferences of 1896 and 1898 were held in the east. In considering the needs and best interests of the entire field we deem it wise to hold the next meeting in the west or northwest. As all our invitations are from the

east, we, therefore, recommend that the matter of time and place be referred to our Executive Committee.

W. C. PEARCE,  
J. N. DUMMER,  
A. LUCAS.

This report was received and adopted.

The Auditing Committee reported that the Treasurer's accounts had been examined and found correct. The report was adopted.

The Committee on Statistical Questions made the following report, which was adopted:

1. How many months in the year is your school open?
2. Total number of officers and teachers?
3. Total number of scholars?
4. Average attendance for past year?
5. Number of home department members?
6. Number acting as home department visitors?
7. Does your primary class meet in a separate room?
8. How many of your scholars united with the church or were confirmed during the past year?

W. C. PEARCE,  
CHARLES ROADS,  
E. MORRIS FERGUSON.

The committee appointed to confer with the International Executive Committee regarding relations between the two reported that the International Executive Committee received them courteously and suggested the appointment of a committee of three from this body to confer with a committee of three from the Executive Committee concerning this matter. The report was accepted and the following committee appointed: Messrs. Day, Fergusson and Semelroth.

After a brief time spent in prayer the conference adjourned subject to the call of the President.

#### FRIDAY AFTERNOON, APRIL 28.

At the call of President Day the conference met at 12:45 p. m., and was opened with prayer.

The report of the committee appointed to confer with the International Executive Committee regarding relationship was read by Mr. Fergusson, as follows:

*To the International Executive Committee and the International Field Workers' Association:*

Dear Brethren—Your joint committee of conference beg to report that they have had an extended discussion upon the various questions involved in the mutual relation of the two bodies, which has resulted in their unanimous recommendation of the following plan:

*First*, That the Field Workers' Association amend the first article of its Basis of Organization to read:

Article 1. Name—This organization shall be called The Field Workers' Department of the International Sunday School Convention. Also, that the word "department" replace the word "association" in Articles 3 and 4.

*Second*, That the Association or Department further amend its Basis of Organization by the insertion of an article defining its object, as follows:

Article 2. Object—The object of this organization shall be to bring together its members for mutual helpfulness through the holding of meetings, the discussion and advocacy of methods of field work and the circulation of literature in connection therewith. Also, that the numbers of the succeeding articles be changed correspondingly, so that the Basis of Organization, as amended, shall read:

#### BASIS OF ORGANIZATION.

1. Name—This organization shall be called The Field Workers' Department of the International Sunday School Convention.

2. Object—The object of this organization shall be to bring together its members for mutual helpfulness through the holding of meetings, the discussion and advocacy of methods of field work and the circulation of literature in connection therewith.

3. Membership—The membership shall consist of International, State, Territorial and Provincial Field Workers and Officers, paid and voluntary, and all other Sunday School Field Workers endorsed by State, Territorial or Provincial Associations. There shall be an annual membership fee of one dollar.

4. Officers—The officers shall consist of a President, Vice President, Secretary and Treasurer (who may be one person), and an Executive Committee of seven, including the above-named officers, all of whom shall be elected at the International Convention, and shall have charge of the business of the department between regular meetings, including the preparing of all programs.

5. Meetings—All regular meetings of this department shall be held in connection with the International Sunday School Convention, and the annual conference shall be held at such time and place as may be decided upon by the Executive Committee of this department.

*Third*, That with the scope of its work thus defined the International Executive Committee bid the Field Workers' Department God-speed in its efforts to increase the usefulness of the workers in all parts of our field.

SETH P. LEET,

W. A. EUDALY,

ALEXANDER HENRY,

For the Executive Committee.

ALFRED DAY,

E. MORRIS FERGUSON,

W. J. SEMELROTH,

For the Field Workers' Association.

This report was accepted and the recommendations were unanimously adopted.

Mr. Lawrance extended a most cordial invitation to the Department to hold its next annual conference in Toledo, Ohio. It was recommended to the Executive Committee that this invitation be accepted.

The question of appropriating a sum of money from the treasury toward defraying traveling expenses of committee-men in attendance upon necessary committee meetings was taken up, discussed, and disposed of in the following resolution offered by Mr. T. M. Marshall of West Virginia, and seconded by Mr. Semelroth, with a protest against any movement toward employing any salaried officer or agent:

*Resolved*, That the Executive Committee be authorized to draw on the Treasurer for an amount not to exceed twenty-five dollars (\$25) per year, for expenses in connection with any necessary official meetings.

Mr. Fergusson announced that 500 copies of the Plainfield Conference report were on hand, and moved that each member be authorized to draw ten copies to be used in furthering the work.—Carried.

On motion a committee was appointed to convey to Mrs. E. Morris Fergusson expressions of gratitude from the Department for her services as Secretary and Treasurer. The committee consisted of Messrs. Lawrance and Lucas.

Mr. Fergusson offered the following resolution, which was adopted:

*Resolved*, That the Secretary be authorized to accept the renewal fee of any member, subject to the approval of the Executive Committee.

On motion, the committee to secure a return from the International Executive Committee of the Standard of Organization, was authorized to report to the Executive Committee of this body.

The Conference adjourned to meet at the close of the morning session of the Convention on Saturday.

#### SATURDAY AFTERNOON, APRIL 29.

President Day called the Conference to order, and prayer was offered by Mr. Lawrance.

The committee to confer with the International Executive Committee regarding Standard Organization reported progress, and it was decided to transfer the matter to the Executive Committee of this Department.

The Secretary was authorized to secure new stationery and to issue a bulletin informing members of the action of the Department at this meeting. He was also instructed to furnish the proceedings of this Conference to the editor of the International Convention report.

The committee to draft resolutions concerning Mrs. Fergusson's work as Secretary and Treasurer reported the following resolutions:

*Whereas*, Mrs. E. Morris Fergusson, formerly Miss Mary F. Huber of Kentucky, who has served the Field Workers' Association as Secretary and Treasurer from its organization to the present time, has now retired from that office; therefore, be it

*Resolved*, That we hereby express our gratitude and hearty appreciation for her faithful, loving and most excellent services, contributing thereby to the effectiveness of our organization probably to a greater degree than any other member.

*Resolved*, That in view of the feeling of fraternity and fellowship which is magnified in our organization, we deem it very appropriate, as a slight token of our esteem for Mrs. Fergusson, to present to her an album containing the photographs of as many of our members as it is possible to secure.

MARION LAWRENCE,  
AQUILA LUCAS.

The resolutions were adopted and all arrangements to execute their provisions were placed in charge of Mr. Lawrence. The temporary secretary was instructed to forward a copy of these resolutions to Mrs. Fergusson.

After prayer by Mr. Semelroth the regular triennial meeting of the Field Workers' Department adjourned sine die.

E. P. ST. JOHN,

E. MORRIS FERGUSSON,

Temporary Secretary.

Secretary.

## LIST OF MEMBERS PRESENT.

### Alabama—

Joseph Carthel, Birmingham.  
Rev. V. O. Hawkins, D. D.,  
Talladega.

### California—

Earl S. Bingham, San Jose.

### Connecticut—

Geo. S. Deming, New Haven.  
Miss Lucy J. Stocks, New  
Haven.

### Delaware—

W. K. Crosby, Wilmington.

### Illinois—

John Farson, Chicago.  
Prof. H. M. Hamill, Jackson-  
ville.  
Mrs. H. M. Hamill, Jackson-  
ville.  
G. W. Miller, Paris.  
W. C. Pearee, Chicago.  
Chas. L. Weaver, Chicago.

### Indiana—

W. P. Bottorff, Utica.  
C. D. Meigs, Indianapolis.  
Josiah Morris, Coloma.

### Iowa—

E. B. Stevenson, Cedar  
Rapids.

### Kansas—

J. F. Drake, Topeka.  
J. H. Engle, Abilene.  
Mrs. Jno. A. Martin, Atchison.

### Kentucky—

E. A. Fox, Louisville.  
Miss Margaret F. Shaw, An-  
chorage.

### Louisiana—

A. M. Mayo, Lake Charles.

### Maryland—

Rev. Geo. H. Noek, Baltimore.  
Harry E. Steffey, Baltimore.  
Rev. I. C. Yeakel, Baltimore.

## LIST OF MEMBERS PRESENT.

Massachusetts—  
 H. S. Conant, Boston.  
 Jos. N. Dummer, Rowley.  
 W. N. Hartshorn, Boston.  
 Miss Bertha F. Vella, Boston.

Michigan—  
 E. A. Hough, Jackson.  
 M. H. Reynolds, Owosso.

Minnesota—  
 Hugh Cork, Minneapolis.  
 Mrs. Jean E. Hobart, Minneapolis.

Mississippi—  
 John T. Buck, Jackson.

Missouri—  
 W. H. McClain, St. Louis.  
 W. J. Semelroth, St. Louis.  
 Mrs. W. J. Semelroth, St. Louis.

New Hampshire—  
 W. F. French, Milford.

New Jersey—  
 Mrs. J. W. Barnes, Newark.  
 Rev. E. Morris Fergusson, Trenton.

James V. Forster, Jersey City.  
 G. E. Hall, Fanwood.  
 Mrs. Alonzo Pettit, Elizabeth.

New York—  
 Dr. W. A. Duncan, Syracuse.

North Carolina—  
 H. N. Snow, Durham.

Ohio—  
 E. L. Barrett, Jr., Springfield.  
 Col. Robert Crowden, Dayton.  
 A. H. Cross, Toledo.

W. A. Eudaly, Cincinnati.  
 Dr. J. C. M. Floyd.  
 Marion Lawrance, Toledo.

Pennsylvania—  
 Dr. Geo. W. Bailey, Philadelphia.

Israel P. Black, Philadelphia.  
 Rev. C. R. Blackall, D. D., Philadelphia.

Rev. H. A. Bomberger, Philadelphia.  
 Rev. Rlex. Henry, Philadelphia.

Rev. Chas. Roads, D. D., Philadelphia.  
 Rev. Cyrus B. Hatch, Pittsburgh.

Dr. W. S. Ross, Altoona.

Rhode Island—  
 W. B. Wilson, Providence.

Tennessee—  
 Rev. Geo. O. Bachman, Nashville.

Virginia—  
 A. Lee Knowles, Staunton.  
 E. F. Sheffy, Lynchburg.

West Virginia—  
 T. M. Marshall, Stout's Mills.

New Brunswick—  
 Rev. Aquila Lucas, Sussex.  
 E. R. Machum, St. John.

Ontario—  
 Alfred Day, Deer Park.  
 Dr. Wm. Harrison, Keene.

Quebec—  
 Geo. H. Archibald, Montreal.

## APPENDIX "C"

### THE PRIMARY DEPARTMENT.

#### BUSINESS MEETINGS.

The business meetings of the Primary Department were unusually attractive and accomplished more for organized primary work than all previous ones combined.

In order to be in close relation to the International Sunday School Convention, the following Constitution was adopted and approved by the Executive Committee of the International Convention:

#### CONSTITUTION.

I. Our name shall be The Primary Department of the International S. S. Convention.

II. Our object shall be mutual helpfulness for better work, by correspondence, by interchange of papers on practical topics, by the formation of local Primary Teachers' Unions, and the publishing and circulating of literature, including a periodical, in connection therewith.

III. The members of this Department shall consist of all the members of all duly organized Unions, and other Primary workers within the bounds of the International S. S. Convention.

IV. A meeting of this Department shall be held in connection with the International Convention, and conferences may be held at such time and place as is decided upon by the Executive Committee of the Primary Department.

V. The officers shall be a President, a Vice-President, a Secretary and Treasurer, who may be one person, and these shall be elected at the triennial meeting of this Department.

VI. The Executive Committee of this Department shall consist of one representative from each State, Territory and Province, with the officers of this Department and the Chairman of the International Executive Committee, or his appointee, as member ex officio.

VII. The members of the Executive Committee shall hold office for three years, or until their successors are appointed; they shall choose their own officers, and shall make a final report to the triennial meeting of the Primary Department.

VIII. The Central Committee shall consist of nine persons chosen from the Executive Committee, including the above-named officers, and the Chairman and Recording Secretary of the Executive Committee, all of whom shall be elected at the

International Convention and shall have charge of the business of the Department between the regular meetings, including the preparing of all programs.

The following resolutions were adopted:

*Resolved*, That a vote of thanks and appreciation be extended to the officers of the International Primary Sunday School Department for the grand service they have so efficiently rendered for the past fifteen years.

*Resolved*, That we desire to place upon record our tribute of esteem, honor and love for our retiring President, Mrs. W. F. Crafts, who has been the leader in the International Sunday School work since its organization. With gratitude we call attention to the faithful, efficient work that she has done. Through her instrumentality very many Unions have been formed throughout the country. She has won the hearts of Primary workers everywhere, not only through her personal work, but through the books and lessons she has written. We shall look to her for advice and counsel for the years to come.

*Resolved*, That while we approve our new organization with its representation from every state, we regret that this now debars us from having on our Central Committee Mrs. M. G. Kennedy, who has been in this work from the beginning, and whose wise counsel has been of the greatest value. She is always an inspiration to us. Her name is a household word, and she always brings us advanced ideas giving an impetus to better and larger work. She has earned our gratitude.

*Resolved*, That we extend our loving appreciation to our sisters of the Atlanta Primary Union for their cordial welcome, also for their delightful reception at the home of Governor Candler, and for all courtesies extended during the Convention; and also to Mr. Charles D. Tillman for the music so beautifully rendered, and especially for the pleasure given us by the charming song of his little daughter.

### HONORARY PRESIDENT.

The following extract from the report of the Secretary, which was given before the Convention, will show Mrs. W. F. Craft's relation to organized Primary work:

"To Mrs. Crafts belongs the honor of inaugurating the International Primary Union, to which she has given fifteen years of anxious thought and work, for which the Primary teachers of the country owe her a great debt of gratitude, which can be paid only by renewed consecration to the work which she conceived and has done so much to bring to a successful issue."

In line with this the Executive Committee made the following motion, which was unanimously adopted:

"That in view of the fact that Mrs. W. F. Crafts was the founder and organizer of the International Primary Union, she be elected to the office of Honorary President of the Primary Department."

The following officers were elected to serve for the ensuing three years:

Honorary President, Mrs. W. F. Crafts, Washington, D. C.

President, Mrs. W. J. Semelroth, St. Louis, Mo.

Vice President, Miss Bertha F. Vella, Boston, Mass.

Secretary and Treasurer, Israel P. Black, Philadelphia, Pa.

Chairman Executive Committee, Mrs. J. W. Barnes, Philadelphia, Pa.

Secretary Executive Committee, Miss Mary Barnes, Des Moines, Iowa.

#### COURSE OF STUDY.

The Executive Committee decided to prepare a course of study for teachers of children which shall give them training for their work, and that diplomas be given for the same. It was voted that the preparation of this course of study be intrusted to the Central Committee. It will be some time before this is completed. In the meantime the Committee will be very thankful for suggestions from all Primary teachers who are interested in such a course of study.

#### FINANCES.

The pledges from the states and individuals amounted to \$700 per annum. To this add \$500 per annum from the International Convention, and the Primary Department will have at least \$1,200 for the extension of its work.

#### THE EXECUTIVE COMMITTEE.

The first meeting of the Executive Committee of the Primary Department was attended by thirty-two members, representing twenty-eight states and four provinces. The following officers were elected: Chairman, Mrs. J. W. Barnes, of Pennsylvania; Recording Secretary, Miss Mary Barnes, of Iowa.

The Executive Committee elected the following Central Committee to conduct the business of the Primary Department during the interim of the International Convention:

#### THE CENTRAL COMMITTEE.

This Committee is charged with conducting the business of the Primary Department during the interim of the International Convention. The following persons were elected to serve for the ensuing three years:

Mrs. W. J. Semelroth, of Mo.

Miss Bertha F. Vella, of Mass.

Mr. Israel P. Black, of Pa.

Mrs. J. W. Barnes, of Pa.

Miss Mary Barnes, of Iowa.

Mrs. M. S. Lamoreaux, of Ill.

Miss Lucy G. Stock, of Conn.

Mrs. C. H. Woodworth, of N. Y.

Mr. Geo. H. Archibald, of Canada.

## PRIMARY CONFERENCES.

These conferences were held on Thursday, Friday and Saturday at one o'clock, in the First M. E. Church South. They were largely attended by Primary workers and teachers from other departments of the Sunday School.

The Primary Teachers' Conference met Thursday at 1 o'clock in the Methodist Episcopal Church South, with Mrs. Crafts in the chair. After the opening services, she retired with the Central Committee, leaving Miss Annie S. Harlow, of Philadelphia, in charge of the meeting.

The topic for the noon hour was "Reaching the Homes."

Mrs. J. S. Ostrander, President of the Brooklyn Primary Union, said that he school was reaching many homes through the Primary Department, which meets in the parlor of the church; from fifty to seventy-five mothers gather in this spacious room with the children, the mothers with children in arms occupying the comfortable rocking chairs.

Mrs. J. S. Ostrander found that the Primary lessons reached these mothers better than more difficult teaching of the Main Department, the mothers themselves decidedly preferring to remain with their children rather than enter adult classes. She said she was able also to reach the homes through the children's songs. She illustrated this by telling us that she taught the children the hymn, "Church Bells," which she asked the children to teach their mothers. When the latter came together in a mothers' meeting, she found that they were ready to sing and very greatly enjoyed singing the hymn taught them by the children. This hymn was then taught to the teachers present by Mr. C. D. Tillman, of Atlanta, and was kindly loaned to us by Mr. W. H. Dietz.

One teacher said that in his school, meetings were held Sunday afternoons for the mothers. In these meetings, lessons are given on such topics as "How to Feed the Baby," "What to do before the Doctor Comes," etc. With these popular topics great pains are taken to direct the mothers to the Saviour, their attention first being gained by the attractiveness of the subject of discussion.

During these meetings, the children of these women are cared for in another room by the members of the church.

Mrs. Bodfish, of the Brooklyn Primary Union, told of the great interest awakened in the homes through the influence of the mothers' meetings that are held from time to time in the church. She also makes the songs an important part of the services.

We were greatly interested in her account of the children's delight in caring for a garden-plot in connection with the church. In this each child has one or more plants, which are his individual property. The blossoms are used for decorations in the Sunday School and afterwards sent to those who are sick. We all realized that there must be much talk in the homes of these children over their plants, and an interest thus awakened in the hearts of the parents in the school and in the church.

Miss Minnie Allen, of Alabama, told of her work in reaching the homes.

A Primary Conference was held on Friday at 1 o' clock in the First Methodist Church South, Mrs. J. E. Hobart, Primary Superintendent of the State of Minnesota, presiding. Mrs. Hobart said:

"We meet as those who have heard Christ's thrice repeated question to Peter, "Lovest thou Me?" and from the depth of our souls have given back to the Master Peter's answer, "Yea, Lord, Thou knowest that I love Thee," and because of this are following His Command, "Feed my lambs."

When I was a little girl going to school first we used to have to cross a little brook that at most times of the year would allow the tiniest child to step across without any trouble, but in the spring freshets was often a stormy little stream. Then the elder brothers of the party of the school children would go before, laying down stepping stones for our feet, and would carefully lead us over. So our Elder Brother lays the stepping stones and leads us in our work for His little ones. Not the least of these is such an opportunity of meeting and talking over our difficulties and the things that have helped us in our work. Our topic for today is the "Conduct of Unions, how to make them helpful, how to interest those who need their help."

Question:

How reach those teachers who do not attend?

Answers:

Send them printed programs.

Special written invitations.

Special invitations when you know you are to have an extra good program.

Personal work by members of the Union.

Divide the city and put each district in care of some one whose duty it will be to invite every one who is not an attendant to come.

Keep at it.

Quarterly Socials, with especial effort to reach those who are not interested.

Special alertness, on the part of those whose work it is to make the visitors at the Union meeting have the 'at home' spirit.

Each Union should have a visitor whose special duty it is to visit schools in session and talk with the teachers afterward.

Question:

How can they have interesting meetings in the small Unions where there is little material and few to take part?

Answers:

Through books. These may be obtained by loan from the International Primary Department.

The interchanges of programs, helps. Something on another program may start a most helpful train of thought.

A bureau of exchange would be a help. The good papers of the strong Unions could be lent, and a paper has more personality than a book.

Develop workers as rapidly as possible. A little boy was rushing along in a great hurry and was stopped by a gentleman, with: "Where are you going in such a hurry?" "To a missionary meeting—haven't time to talk!" "But you are too little." "Oh, I belong to the concern." If we can develop the feeling of belonging to the concern interest will not flag.

The following persons took part in this Conference: Mrs. Woodworth, Mrs. Reynolds, Mrs. Walker, Mrs. Kennedy, Miss Turnbull, Mrs. Pettit, Mr. Steffey, Miss Vella.

At 1 o'clock, Saturday, April 29th, the Conference under the auspices of the International Primary Department was opened by Mrs. W. F. Crafts. A service of child songs was led by Mr. Chas. Tillman of Atlanta.

At the close of the song service Miss Bertha F. Vella, of Massachusetts, was called upon to conduct the Conference. The time was given to "Questions and Answers," which were crowded from Friday's convention program. Questions were asked by teachers in the audience. A few were as follows:

"When planning a primary lesson do you always design to introduce it by a review of the previous lesson or lessons?"

Answer: "No; the review is introduced at the point where it most naturally fits the lesson story of the day—at the beginning, midway, as an illustration of the day's lesson, or at the close with the summing up of the new lesson."

"What principles should be kept in mind when making a primary lesson plan?"

Answer: "The general principles of teaching and the natural laws of mental development. The plan should be adapted to the age, intellectual capacity, social surroundings, moral and spiritual conditions of the pupils. It is especially helpful to know the children's home surroundings, the atmosphere in which they live, in order to plan the best practical application of the truth taught.

Some plan should be made to engage the pupil's activity, to win their cooperation in working out the lesson. They will remember what they help "make" or "tell." If backboard or sand map is used this is easily planned, as one pupil after another may do a little of the illustrating under the teacher's direction. Thus the attention will be attracted and held and the children may be led to find facts for themselves.

Each lesson plan should enforce one definite truth and teach only a few definite facts. "Study to know what to make your class know." Decide which facts they best learn, then teach those facts clearly and definitely. Teach not only to be understood, but so plainly that you cannot be misunderstood. Teach so that when the pupils repeat the lesson to others they will give facts correctly.

The lesson plan should be systematic in itself and systematic in its connection with all other lessons of the quarter and of the year. Have each lesson like one chapter of a continuous story. Lead the children to see the connections, that they may remember all lessons more easily and be able to pass an examination, oral or written, at the end of each quarter.

There are Primary and Junior classes where such work is done.

Plan simple illustrations. Wherever possible use illustrations which are from life or which are familiar facts to the pupils. There is not time to explain illustrations at the expense of teaching the Bible and influencing characters.

Plan much review of facts previously taught. Weave this review through and through all new teaching.

Plan constantly variety in methods of developing the lesson. Do not use one "way" so long that children "know what is coming." Have constant small supplies, from lesson to lesson.

Thus the keynote words to be kept in mind during the study hours are:

Adaption.	Cooperation.
Definiteness.	System.
Illustration.	Repetition.

Variety

"How can a small school be graded?"

Answer: "Several schools where all members are obliged to meet in one room are graded into departments by sections. The children too young to read may be in the front right hand corner of the room. They are known as the Sub-primary class. Pupils from 6 to 9 years old are seated back of these. They form the Primary Class. Boys and girls from 9 to 13 years of age are given a certain section of the room and known as the Junior Department. Young pupils from 14 to 18 are seated together as the Intermediate Department. All older members are assigned to the Adult section.

Each of these "departments" has a Superintendent who looks after the details of his (or her) section and knows just how each class in his (or her) "department" learns the required supplemental Bible or lesson work assigned that department.

During devotional services there is constant variety in the exercises as the separate departments render different parts of the service as arranged by the General Superintendent or by a conference of the department Superintendents. Each Superintendent leads his department during these services.

In such a school promotion day is observed once a year. Pupils who are qualified to be promoted render exercises showing something of the work accomplished, then receive certificates of promotion and are welcomed to the next department, where they sit for a year until again promoted. Many Superintendents testify that this plan of grading small schools has done much to deepen Bible study and promote class interest and school loyalty.

How can we get non-church-going parents interested in having their children do the Bible work required?

This question has been asked so many times in various sections I have visited that I have culled the plans teachers are using to bring about this desired result. They all realize it is necessary to reach the parents personally.

From among many plans twenty-five may be given in four divisions: *correspondence* with the homes, *calling* at the homes, use of *cards* to help the children in the memory work, and *conferences* with the parents.

**CORRESPONDENCE.**—Ten systems are in use. That of sending (1) Welcome letters to new pupils, (2) Cradle Roll letters to the babies in the homes, (3) Birthday letters, (4) Concert letters asking the mother's cooperation in having the child present at every rehearsal, (5) letters to absent pupils, (6) vacation letters sent when day schools are closing and children are going away for the summer, (7) Rally Day letters to call all back to the school room so soon as vacation ends, (8) lesson letters telling the mothers *definitely* just what study is required of the children, (9) If reprinted copies of the regular exercises of the school are sent to the homes they bring about much co-operation. (10) Report blanks, sent by mail, to the mother or father, once a month or quarter have been found very helpful. Attendance, lesson work, deportment, and offerings are reported on these cards.

**CALLS.**—I have found six special "systems" in use. Teachers visit pupils who are (1) new in the class, (2) absent, (3) ill, (4) sad because of special trouble in the home, (5) when children's birthday anniversaries occur, and (6) when there are specially joyous days—Christmas and Fourth of July. This last plan proves to the little people that we are truly interested in *all* their experiences.

**CARDS.**—Homes are touched by use of (1) birthday cards, by rewarding cards with a (2) special Scripture selection as soon as the child has learned that portion, and by giving (3) special cards suitable for Christmas, Easter and Children's Day.

**CONFERENCES.**—Teachers are getting excellent results by bringing the parents together with themselves. Mutual conference is most helpful. Parents accept invitations to a (1) "Parents' Sunday" in the school, (2) "Department concert" given in the room of the Department, (3) to a "Children's Social" on a week day afternoon, (4) to the teachers "At Home," (5) to a "Parent's Reception" where a lecture upon Child Study is most appropriate, and to (6) Mothers' Meetings. In carrying out these conference plans teachers testify they *gain* more than they give. Primary teachers are realizing more fully than ever the *best* results are secured when *home* and *school* work *together* for the development of child character, and they are working in some places as never before to bring about this happy combination of forces.

# APPENDIX "D"

## LIST OF DELEGATES.

### ALABAMA.

Allen, Miss Minnie...Anniston  
 Allen, Jr., R. P. Old Spring Hill  
 Anderson, E. C. ....Anniston  
 Atkins, William T. ....Selma  
 Ayres, P. W. ....Anniston  
 Bell, Mrs. F. M. ....Birmingham  
 Bellingrath, Miss K. ....Anniston  
 Bickerstaff, Miss. ....Union Spgs.  
 Bowdley, Rev. L. H. ....Troy  
 Boarman, Rev. A. S. ....Roanoke  
 Brazelton, H. J. ....Anniston  
 Burnett, Mrs. J. S. ....Anniston  
 Cabaniss, E. H. ....Birmingham  
 Carthel, Joseph. ....Anniston  
 Clayton, B. D. ....Selma  
 Clarke, Rev. A. T. ....Shelby  
 Dann, W. D. ....Grove Hill  
 Dillard, W. D. ....Matthews  
 Edmonds, William. York Station  
 Fry, John H. ....Anniston  
 Gilbert, R. D. ....Camden  
 Greene, J. B. ....Opelika  
 Grey, B. D. ....Birmingham  
 Hawkins, Rev. V. O. ....Talladega  
 Holloway, W. E. ....Montgomery  
 Johnson, J. F. ....Florence  
 Kennedy, Miss Minnie. Opelika  
 Lapsley, Rutherford. Anniston  
 Liddell, J. R. ....Camden  
 McLean, Rev. J. D. ....Livingston  
 McLean, Mrs. J. D. ....Livingston  
 Neilson, Warren. ....Sherman  
 Newman, J. W. ....Birmingham  
 Palmer, T. W. ....Tuscaloosa  
 Pettus, A. M., R. E. Huntsville  
 Riddle, S. W. ....Gadsden  
 Roberson, O. B. ....Mount Hope  
 Robinson, J. T. ....Florence  
 Russell, E. J. ....Athens  
 Russell, S. A. ....Anniston  
 Sawyer, W. R. ....Jasper  
 Sewell, Rev. J. T. ....Furman  
 Simpson, R. J. ....Florence  
 Simpson, R. O. ....Furman  
 Spinks, Mrs. J. W. ....Opelika  
 Staples, A. J. ....Montgomery  
 Stewart, S. Morgan. Huntsville  
 Turney, D. D., J. F. ....Hartsell  
 Vaughn, E. B. ....Mobile  
 Walsh, Mrs. T. W. ....Anniston  
 Williams, L. D. ....Alexander City  
 Wood, Rev. John S. ....Anniston

### CALIFORNIA (NORTHERN).

Bingham, Earl S. ....San Jose

### CALIFORNIA (SOUTHERN).

Richardson, A. T. ....San Diego

### COLORADO.

Atwater, S. H. ....Canon City  
 Atwater, Mrs. S. H. Canon City  
 Halford, Major E. W. ....Denver  
 Sample, Mrs. N. W. ....Denver  
 Sanderson, Mrs. H. A. ....Denver  
 Walker, Mrs. J. A. ....Denver

### CONNECTICUT.

Belden, Joshua. ....Newington  
 Bucklyn, L. L. D., J. K. ....Mystic  
 Bucklyn, Prof. W. K. ....Mystic  
 Chapman, Charles S. Waterbury  
 Chapman, Mrs. C. S. Waterbury  
 Deming, George S. ....New Haven  
 Downs, Walter R. ....New Haven  
 Downs, Mrs. W. R. ....New Haven  
 Logan, J. W. ....Meriden  
 Hoyt, Rev. J. C. ....Cheshire  
 Pratt, Miss O. N. ....Kent  
 Prior, Charles E. ....Hartford  
 Prior, Mrs. C. E. ....Hartford  
 Rice, R. B. ....Meriden  
 Silliman, L. B. ....Bridgeport  
 Silliman, Mrs. L. B. Bridgeport  
 Stock, Lucy G. ....New Haven  
 Stoughton, Mr. ....Hartford  
 Stoughton, Mrs. ....Hartford

### DISTRICT OF COLUMBIA.

Alden, Lucius D. ....Washington  
 Alden, Mrs. L. D. ....Washington  
 Bodfish, Mrs. J. T. Washington  
 Butler, Rev. C. H. Washington  
 Butler, Rev. T. G. Washington  
 Crafts, Mrs. W. F. Washington  
 Flint, Mrs. Weston. Washington  
 Laws, Miss K. J. ....Washington  
 Marshall, Miss L. ....Washington  
 McCullough, J. S. ....Washington  
 McCullough, Mrs. J. S. Washington  
 North, Miss Hilda. Washington  
 Nell, J. L. (colored) Washington  
 Shand, Miles M. ....Washington  
 Throckmorton, Miss M. I. ....  
 (colored) .. . Washington.

## DELAWARE.

Crosby, W. K.....Wilmington  
 Crosby, Mrs. W. K..Wilmington  
 Fell, Herbert N....Wilmington

## FLORIDA.

Anderson, E. L. New Augustine  
 Armstrong, F. W...Tallahassee  
 Boyd, F. B.....Florida  
 Groves, H. C.....Ocala  
 Handley, Rev. W. T. Gainesville  
 Harris, Samuel V..Braidentown  
 Hester, Mrs. John D. .Micanopy  
 Hilburn, J. P.....Dade City  
 King, Miss Minnie...Emporia  
 Meckler, Rev. J. E...Micanopy  
 Miller, William H...Inverness  
 McIver, Mrs. D. E.....Ocala  
 Pair, Prof. S. M. St. Augustine  
 Porter, Rev. J. C.....Ocala  
 Shaw, Rev. William.....Ocala  
 Withers, Mrs. Robel.....Ocala

## GEORGIA.

Alexander, Irving.....Augusta  
 Albright, W. H.....Lutherville  
 Baldwin, J. C.....Atlanta  
 Bothwell, James T.....Augusta  
 Bowles, J. L.....Augusta  
 Branhan, A. I...Douglassville  
 Briscoe, A. C.....Atlanta  
 Broughton, Joe.....Atlanta  
 Brownlee, O. L.....Fitzgerald  
 Brumby, Mrs. S. O.. Cartersville  
 Buchanan, C. C.....Waycross  
 Burnett, Mrs. Georgia..Atlanta  
 Candler, Asa G.....Atlanta  
 Candler, Governor.....Atlanta  
 Candler, S. C.....Villa Rica  
 Cabaniss, H. H.....Atlanta  
 Carter, D. D., Rev. E. R.  
     (colored) .....Atlanta  
 Clark, E. B.....La Grange  
 Cobb, A. J.....Barnesville  
 Cohen, E. D.....Augusta  
 Cravens, Miss R. L...Ringgold  
 Crawford, Mrs. J. M..Atlanta  
 Daniel, Miss.....McDonough  
 Davis, J. T.....Atlanta  
 Dimmock, T. W.....Carrollton  
 Duncan, J. T.....Douglassville  
 Ethridge, F. S.....Jackson  
 Farrar, E. B.....Dalton  
 Garner, J. H.....Atlanta  
 Goodrich, Charles G...Augusta  
 Gordon, Mrs. C. P....Dalton  
 Green, John M.....Atlanta  
 Hallman, Henderson...Atlanta  
 Harris, S. A.....Calhoun  
 Haines, George.....Augusta  
 Harris, W. M.....McDonough  
 Hook, E. B.....Augusta  
 Howard, George W..Kirkwood  
 Hogan, Mrs. Shade Hogansville  
 Jenkins, Frank E.....Atlanta  
 Johnson, A. R.....Augusta  
 Klugh, Rev. D. S.....Augusta

Kontz, Ernest.....Atlanta  
 Landrum, L. M.....Atlanta  
 Lombard, George R...Augusta  
 Lord, Rev. Samuel E. C.  
     (colored) .....Atlanta  
 Lupo, Mrs. E. D.....Atlanta  
 Miller, J. H.....Marietta  
 Miller, Rev. L. (colored)..Macon  
 Mixon, J. T.....Rome  
 McWharton, Miss M...Atlanta  
 McWharton, Miss E. L. .Atlanta  
 McAfee, Mrs. W. W....Atlanta  
 Morse, J. D.....Athens  
 Northen, W. J.....Atlanta  
 Orme, Miss Evelyn...Atlanta  
 Parks, Rev. W. A..Whitesburg  
 Park, O. A.....Macon  
 Petty, W. D.....Halls Chapel  
 Phinzy, John.....Augusta  
 Pinson, Rev. W. W....Macon  
 Redding, Mrs. J. H..Waycross  
 Reppard, R. B.....Savannah  
 Rogers, T. R. (colored).Jackson  
 Scarlett, Miss M. H..Brunswick  
 Searcy, Rev. B. P.....Glenn  
 Sengstacke, D. D., John H.  
     (colored)...Savannah  
 Sims, W. M.....Washington  
 Smith, R. W.....La Grange  
 Smith, C. W.....Atlanta  
 Smith, Hon. Hoke.....Atlanta  
 Solomon, Mrs. W. G...Macon  
 Walker, D. D., Rev. C. T.  
     (colored) .....Savannah  
 Witham, W. S.....Atlanta  
 Wood, Mrs. W. H.....Macon  
 Wylie, Mrs. Bun.....Atlanta

## IOWA.

Alexander, Miss R...Rising Sun  
 Atwood, M. W.....Eatherville  
 Atwood, Mrs. M. W..Eatherville  
 Barnes, Miss Mary.Des Moines  
 Bartley, Rev. J. B..Shenandoah  
 Barnitz, Rev. S. B..Des Moines  
 Bruech, Miss I. S...Battle Creek  
 Browne, Fred W...Belle Plain  
 Cliff, N. R.....Zearling  
 Cole, S. W.....Colfax  
 Cole, Mrs. S. W.....Colfax  
 Farrow, Mrs. A. S.....Boone  
 Hart, N. H.....Kalo  
 Hardin, J. F.....Eldora  
 Hardin, Mrs. J. F....Eldora  
 Houghton, Harry A...Boone  
 Jacoby, Rev. J. C..Webster City  
 Keith, Rev. L. E.....Menlo  
 Kent, Rev. Evart.....Victor  
 Kent, Mrs. Evart.....Victor  
 Kidgon, Mrs. M. H...Des Moines  
 Mitchell, B. F.....Eldora  
 Preston, J. C.....Battle Creek  
 Preston, Mrs. J. C..Battle Creek  
 Penn, W. H.....Des Moines  
 Penn, Mrs. W. H..Des Moines  
 Porterfield, D. A.....Traer  
 Rigdon, Mrs. M. H..Des Moines  
 Stevenson, E. B...Cedar Rapids  
 Slothower, Rev. A. E. Northboro  
 Stryker, Rev. C. S.....Creston

Stillman, E. B. . . . . Jefferson  
 Stanberry, H. E. . . . . Mason City  
 Thompson, Rev. O. S. . . Cherokee

Williamson, Mrs. M. C. . . . Galesburg  
 Wright, Rev. George W. . . . Chicago  
 Youker, J. Clayton . . . . Chicago

## ILLINOIS.

Arelrey, R. G. . . . . Oakdale  
 Arnold, Arthur T. . . . . Chicago  
 Blanchard, Townsend . . . . Tamorora  
 Byers, M. D. . . . . Chicago  
 Byers, Mrs. M. D. . . . . Chicago  
 Dietz, W. H. . . . . Chicago  
 Duha, Frank W. . . . . Chicago  
 Elliott, Mrs. Mary . . . . Peotone  
 Exeter, E. E. . . . . Belleville  
 Farson, John . . . . . Chicago  
 Franks, C. T. . . . . Franks  
 Griffith, R. H. . . . . Rushville  
 Haines, T. L. . . . . Chicago  
 Hamilton, F. Y. . . . . Bloomington  
 Hamilton, Mrs. F. Y. . . . Blomington  
 Hamill, Rev. H. M. . . . . Jacksonville  
 Hamill, Mrs. H. M. . . . . Jacksonville  
 Hart, H. P. . . . . Bolivia  
 Hedenberg, Miss Celia . . . . Chicago  
 Hewes, S. E. . . . . Quincy  
 Hill, Sam. . . . . New Athens  
 Herron, C. L. . . . . Chicago  
 Herron, Mrs. C. L. . . . . Chicago  
 Holdrege, Charles B. . . . Chicago  
 Jacobs, B. F. . . . . Chicago  
 Jacobs, Miss Alice . . . . Chicago  
 Jacobs, Mrs. E. R. . . . . Chicago  
 Laughlin, P. P. . . . . Decatur  
 Laughlin, Miss Lula L. . . . Decatur  
 Mathis, J. A. . . . . Enfield  
 Merrill, Rev. G. R. . . . . Chicago  
 Mills, Andrew H. . . . . Decatur  
 Miller, G. W. . . . . Paris  
 Miller, Mrs. G. W. . . . . Paris  
 McBurney, Miss M. . . . . Prairie Home  
 McBurney, W. . . . . Prairie Home  
 McBurney, Miss N. . . . . Decatur  
 McKown, C. F. . . . . Jacksonville  
 Owen, O. J. . . . . Stonington  
 Owen, Mrs. O. J. . . . . Stonington  
 Parks, J. H. . . . . Dunlap  
 Parks, Mrs. J. H. . . . . Dunlap  
 Pearce, W. C. . . . . Chicago  
 Potter, Leander . . . . . Dwight  
 Powers, Miss Carrie M. . . . Decatur  
 Rearick, Walter . . . . . Ashland  
 Rearick, Miss . . . . . Ashland  
 Reynolds, Prof. O. E. . . . . Bushnell  
 Roach, H. B. . . . . Rushville  
 Rundle, W. B. . . . . Clinton  
 Schaeffer, J. R. . . . . Willow Hill  
 Schenck, C. E. . . . . Paris  
 Shuey, Prof. W. R. . . . . Westfield  
 Shultz, Henry B. . . . . Stockton  
 Smith, H. M. . . . . Hopedale  
 Southworth, J. J. . . . . Allerton  
 Stephenson, T. B. . . . . Sparta  
 Stephenson, Mrs. T. B. . . . Sparta  
 Stewart, Mrs. E. B. . . . . Chicago  
 Storey, Thomas J. . . . . Bloomington  
 Thompson, J. S. . . . . Lacon  
 Thompson, Mrs. Carle . . . . Lacon  
 Vance, Rev. E. E. . . . . Cookesville  
 Wells, Mrs. R. G. . . . . Decatur  
 Wetzel, M. R. . . . . Stonington  
 Weaver, C. L. . . . . Chicago

## INDIANA.

Battorff, W. P. . . . . Utica  
 Breckenridge, Robert. . . . Monticello  
 Davidson, Mrs. Emma L. . . . Peru  
 Carpenter, W. E. . . . . Brazil  
 Dillingham, Nettie E. . . . Needmore  
 Dearborn, C. S. . . . . Indianapolis  
 Davis, Ella J. . . . . Richmond  
 Groendyke, Rev. M. . . . . Hartford City  
 Harris, J. S. . . . . Hagerstown  
 Hasemeier, H. H. C. . . . Richmond  
 James, Joseph . . . . . Summit Grove  
 Keites, Rev. M. F. . . . . Huntington  
 Kerr, Miss Sue . . . . . Odell  
 Kirby, Miss E. D. . . . . Indianapolis  
 Landrum, J. W. . . . . Terre Haute  
 Landrum, Mrs. J. W. . . . . Terre Haute  
 Meigs, C. D. . . . . Indianapolis  
 Mobley, Prof. Louis . . . . Columbus  
 Mehany, Miss Florence . . . . Odell  
 Morris, Josiah . . . . . Coloma  
 Porterfield, Mrs. H. D. . . .  
 . . . . . Indianapolis  
 Ringo, Mrs. Ida H. . . . . Poland  
 Robbins, Mrs. L. . . . . Kolean  
 Reynolds, H. W. . . . . Kolean  
 Spicker, J. B. . . . . Urbana  
 Spicker, L. J. . . . . Urbana  
 Spicker, Dan E. . . . . Urbana  
 Seybold, George . . . . . Darlington  
 Stout, Mrs. L. E. . . . . Azalia  
 Stout, Mrs. L. E. . . . . Urbana  
 Spann, Thomas H. . . . . Indianapolis  
 Voris, O. L. . . . . Hagerstown  
 Wettmer, Rev. H. L. . . . . Rochester

## KANSAS.

Adkins, J. C. . . . . Hayes City  
 Baker, H. S. . . . . La Crosse  
 Barker, L. J. . . . . Great Bend  
 Boyle, O. A. . . . . Wichita  
 Boyle, Mrs. O. A. . . . . Wichita  
 Carringer, M. E. . . . . Parsons  
 Carringer, Mrs. L. J. . . . Parsons  
 Case, Nelson . . . . . Oswego  
 Carges, W. L. . . . . Newton  
 Chrisman, F. R. . . . . Hutchinson  
 Clark, Mrs. M. E. . . . . Belleville  
 Crumbine, S. J. . . . . Dodge City  
 Crumbine, Mrs. K. Z. . . . Dodge City  
 Dametz, F. M. . . . . Washington  
 Drake, J. F. . . . . Topeka  
 Drake, Mrs. J. F. . . . . Topeka  
 Engle, J. H. . . . . Abilene  
 Gardner, J. H. . . . . Cheney  
 Griggs, P. W. . . . . Topeka  
 Holcomb, S. T. . . . . Powhattan  
 Hood, Rev. S. M. . . . . Nortonville  
 Kelsey, Mrs. M. L. . . . . Sterling  
 Little, J. H. . . . . La Crosse  
 Mains, Miss Addie . . . . Oskaloosa  
 Martin, Mrs. J. A. . . . . Atchison  
 Meade, Charles . . . . . Stockton  
 Morton, Miss Clara . . . . White Rock

MacElhaney, Miss S....Wichita  
 Osgood, A. A.....Parsons  
 Poor, F. J.....Chapman  
 Rankin, Mrs. Lila....McLoath  
 Rash, H. C.....Salina  
 Rippey, W. D.....Severance  
 Squires, Miss Lora.....Belolt  
 Smith, Rev. O. L....Wellington  
 Sweet, T. B.....Topeka  
 St. John, Rev. E. F....Emporia  
 Sheridan, P.....Hutchinson  
 Stahl, F. M.....Auburn  
 Vance, D. E.....Salina  
 Vincent, Mrs. B. T.....Seneca  
 Zuercher, Edward...Dodge City

## KENTUCKY.

Asbury, Miss S.....Fern Leaf  
 Ballard, T. M.....Covington  
 Beauchamp, J. A....Edmuntton  
 Bruding, Rev. S. K....Eddyville  
 Cobb, Henry C.....Kuttawa  
 Corrigan, Miss Eva....Gaston  
 Downer, F. N....Bowling Green  
 Du Bose, John E.Bowling Green  
 Du Bose,Mrs.J.E.Bowling Green  
 Ducker, Miss J....Hopkinsville  
 Ferguson, J. M.....Ashland  
 Ferguson, Mrs. J. M....Ashland  
 Fox, Prof. E. A.....Louisville  
 Fox, Mrs. Emma C..Louisville  
 Foksett, Rev. G. E....Louisville  
 Frayser, Miss N. L....Louisville  
 Hughes, D. W.....Fulton  
 Hughes, Mrs. D. W....Fulton  
 Huber, Miss Mattie..Louisville  
 Jolly, Mrs. R. M....Irlvngton  
 Jolly, Miss N. L....Irlvngton  
 Kendrick, Miss E. P..Louisville  
 Letcher, Dr. J. H....Henderson  
 Letcher, Mrs. J. H..Henderson  
 Maxwell, Mrs. S. C..Louisville  
 McGuffin, R. L....Hardinsburg  
 McMican, B. F.....Marion  
 Murray, S. A.....Franklin  
 Murray, Mrs. S. A....Franklin  
 Ray, Prof. E. R....Beaver Dam  
 Scott, Miss Sue B....Lexington  
 Shaw, Miss M. F....Anchorage  
 Skillern, W. J.....Louisville  
 Smith, Mrs. Lucia..Carrollton  
 Starve, D. A.....Louisville  
 Starve, Mrs. D. A....Louisville  
 Sweets, Rev. D. M....Louisville  
 Thomas, Mrs. W. J..Shelbyville  
 Vaughan, Willam J....Madge  
 Waller, A. D.....Simpsonville  
 Walter, Rev. M.....Maysville  
 Williams, Rev.W. S.Hodgersville

## LOUISIANA.

Crouch, Mrs. M. H.New Orleans  
 Franklin, J. H....New Orleans  
 Franklin,Mrs. J. H.New Orleans  
 Funk, George N.....Jennings  
 Godat, A. F.....New Orleans  
 Hardie, T. G.....New Orleans  
 Hobbs, Mrs. J. B..New Orleans  
 Mayo, A. M.....Lake Charles

Mayo, Mrs. A. M..Lake Charles  
 Moody, S. D.....New Orleans  
 Moody, Miss O. H.New Orleans  
 Morse, C. S.....Jennings  
 Muller, J. F.....New Orleans  
 McCants,Mrs.H.M..New Orleans  
 Talmage, John S..New Orleans  
 Walker, Miss May....Baldwin

## MICHIGAN.

Clark, T. S.....Plymouth  
 Decker, Mrs.E.A. Mount Clemens  
 Dibble, L. M.....Tipton  
 Gregg, William J....Marshall  
 Griffith, A. M.....Ganges  
 Griffith, Mrs. Anna....Jackson  
 Harrls, Mrs. W. H.....Adrian  
 Hough, E. A.....Jackson  
 Hough, Mrs. E. A....Jackson  
 Jacokes,Rev. M. A.Eaton Rapids  
 Kenney, S. K....Temperance  
 Kenney, Mrs. S. K..Temperance  
 Krotzer, Henry.....Marshall  
 Langdon, Mrs. R. W....Adrian  
 Lowe, N. C.....Jackson  
 Powell, W. A.....Marshall  
 Pope, Rev. W. B....Tecumseh  
 Pope, Mrs. W. B....Tecumseh  
 Reed, J. D.....Clarklake  
 Reed, Mrs. J. D....Clarklake  
 Rorabacher, M....Battle Creek  
 Rorabacher,Mrs.M. Battle Creek  
 Reed, Mrs. J. A.....Onstead  
 Reynolds, M. H.....Owasso  
 Reynolds, Mrs. M. H..Owasso  
 Sagendorph, D. P....Jackson  
 Sagendorph, Mrs. D. P.Jackson  
 Stringer, C. A.....Detroit  
 Stringer, Mrs. C. A....Detroit  
 Stringer, Miss Mate A..Detroit  
 Trumbull, Miss Caroline.Jackson  
 Warren, E. K.....Three Oaks  
 Warren, Mrs. E. K..Three Oaks  
 Woodhams, E. H....Kalamazoo

## MISSOURI.

Coontz, Rev. J. W.Kansas City  
 Dungan, D. R.....St. Louis  
 Evans, Joseph.....Tipton  
 Evans, Mrs. W. J....St. Louis  
 George, Rev. A. P....St. Louis  
 Hatcher, Harvey.....St. Louis  
 Hughes, Miss Sophla.St. Louis  
 McClure, E. L....Kansas City  
 McClain, W. H.....St. Louis  
 McClain, Mrs. W. H..St. Louis  
 Randolph, Willam....St. Louis  
 Samson, Mrs. Louis A.Pineville  
 Semelroth, W. J.....St. Louis  
 Semelroth, Mrs. W. J..St. Louis  
 Wehn, Rev. G. H....Meadville  
 Williamson, Rev. L.W.Mulberry

## MINNESOTA.

Cork, Hugh.....Minneapolis  
 Hobart, Mrs. J. E..Minneapolis  
 Morse, Henry C...Minneapolis  
 Turnbull, Miss M. A.Minneapolis

## MISSISSIPPI.

Buck, John T. .... Jackson.  
 Buck, Mrs. J. T. .... Jackson  
 Byrd, Rev. J. W. .... Richland  
 DeLay, Miss Annie. .... Tupelo  
 Gillespie, Mrs. J. L. .... Greenwood  
 Richbourg, Miss Lucile. .... Itobena  
 Streater, James B. .... Black Hawk  
 Streater, Miss E. R. .... Black Hawk  
 Witherspoon, Miss Zina. .... Tupelo

## MASSACHUSETTS.

Bailey, Rev. O. C. .... Worcester  
 Bliss, George C. .... Plainfield  
 Brown, Edward W. .... Hyde Park  
 Butler, Rev. H. G. .... Shrewsbury  
 Butler, Mrs. H. G. .... Shrewsbury  
 Conant, H. S. .... Boston  
 Field, J. W. .... Dorchester  
 Hartshorn, W. N. .... Boston  
 Lamb, J. H. .... Greenfield  
 Leitch, Jr., John. .... East Hampton  
 Lanphear, George O. .... Boston  
 Lanphear, Mrs. G. O. .... Boston  
 Low, Rev. J. N. .... Holbrook  
 Palne, J. S. .... Cambridge  
 Rigney, Florence A. .... Haverhill  
 St. John, Rev. E. P. .... Springfield  
 Todd, Rev. G. L. .... Merrimac  
 Watrous, Mrs. H. N. .... Worcester

## MARYLAND.

Campbell, Rev. J. P. .... Baltimore  
 Campbell, Mrs. J. P. .... Baltimore  
 Faust, Miss. .... Baltimore  
 Fowler, E. H. .... Baltimore  
 Frantz, Rev. L. .... Baltimore  
 Grammer, D. D., Rev. J. E. .... Baltimore  
 Halman, S. W. .... Baltimore  
 Hillman, Rev. P. A. .... Baltimore  
 Larcomb, Howard. .... Washington  
 Lyon, Mrs. William. .... Baltimore  
 Miller, Rev. G. M. .... Baltimore  
 Mulineaux, Rev. F. H. .... Baltimore  
 Mulineaux, Mrs. F. H. .... Baltimore  
 Nock, Rev. G. H. .... Baltimore  
 Pate, Rev. C. L. .... Baltimore  
 Pullen, Mrs. T. D. .... Baltimore  
 Preston, E. D. .... Baltimore  
 Yeakel, Rev. T. C. .... Baltimore

## NEBRASKA.

Magarrell, T. Z. .... Omaha  
 Pollock, R. H. .... Beatrice  
 Wallace, George G. .... Omaha

## NORTH DAKOTA.

Griffith, R. B. .... Grand Forks

## NEW JERSEY.

Bailey, George W. .... Winona  
 Barnes, E. W. .... Perth Amboy  
 Biddle, Mrs. A. S. .... Jersey City  
 Buckle, Rev. George. .... Elizabeth  
 Budd, Henry I., Jr. .... Camden

Cronk, Horace. .... Mount Holly  
 Edsall, Benjamin F. .... Newark  
 Fergusson, Rev. E. M. .... Trenton  
 Forster, James V. .... Jersey City  
 Hall, George E. .... Fanwood  
 Hall, Mrs. G. E. .... Fanwood  
 Lawrence, George W. .... Newark  
 Lawson, Rev. A. G. .... Camden  
 Lelfried, Mrs. J. G. .... Jersey City  
 Lusk, Rev. Davis W. .... Newark  
 Manning, D. D., Rev. J. K. .... Trenton  
 Murphy, Rev. A. A. .... New Brunswick  
 Pettit, Alonzo. .... Elizabeth  
 Pettit, Mrs. Alonzo. .... Elizabeth  
 Shaw, D. D., Rev. C. D. .... Paterson  
 Shaw, Mrs. C. D. .... Paterson  
 Shott, Rev. G. M. .... Scotch Plains  
 Sleeper, Rev. H. H. .... Elizabeth  
 Suydam, V. M. W. .... New Brunswick  
 Turton, Simeon D. .... Newark  
 Voorhees John. .... New Brunswick

## NEW HAMPSHIRE.

Bartlett, Mrs. G. H. .... Sunapee  
 French, W. F. .... Milford  
 French, Mrs. W. F. .... Milford  
 Poor, Rev. William G. .... Keene  
 Scribner, Rev. J. W. .... Epsom

## NEW YORK.

Brewster, E. H. .... Marion  
 Brown, Frank L. .... Brooklyn  
 Brown, Mrs. W. S. .... Sandlake  
 Duncan, Dr. W. A. .... Syracuse  
 Easton, Mrs. James T. .... Brooklyn  
 Giddings, Silas M. .... Brooklyn  
 Heath, Mrs. W. F. .... Brooklyn  
 Hurlbut, D. D., Rev. J. L. .... New York  
 Logan, George W. .... Brooklyn  
 Main, Rev. W. H. .... Syracuse  
 Main, Mrs. W. H. .... Syracuse  
 Merry, E. .... Dalton  
 McKee, Henry B. .... Brooklyn  
 Ostrander, Mrs. J. L. .... Brooklyn  
 Potter, H. S. .... Marion  
 Scott, R. .... West New Brighton  
 Seamans, Byron G. .... Pnaski  
 Smith, Julia A. .... Brooklyn  
 Tillinghast, D. D., Prof. C. A. .... Stanfordville  
 Van Burk, Mrs. J. .... Johnstown

## NORTH CAROLINA.

Brown, C. L. .... Ell  
 Brown, Rev. T. L. .... Tryon  
 Broughton, J. M. .... Raleigh  
 Broughton, N. B. .... Raleigh  
 Caldwell, Mrs. S. C. .... Hendersonville  
 Cole, John N. .... Durham  
 Cooper, W. A. .... Raleigh  
 Criezberg, Rev. H. F. .... Charlotte  
 Flemmg, Rev. P. H. .... Burlington  
 Johnson, Thomas P. .... Salisbury  
 Moffin, Prof. E. L. .... Elm College  
 Ross, J. H. .... Charlotte  
 Snow, H. N. .... Durham  
 Spilman, Rev. B. W. .... Raleigh  
 Watts, George W. .... Durham

## OKLAHOMA.

Hartley, L. Ella....Tecumseh

## OHIO.

Agler, D. E.....Van Wert  
 Anderson, D. C.....Frankfort  
 Anderson, Rev. J. P...Lisbon  
 Barrett, Jr., E. L...Springfield  
 Barrett, Jr., Mrs. E. L. Springfield  
 Banta, Edgar G.....Urbana  
 Burgess, Rev. G. A.....Toledo  
 Benedict, W. E.....Fargo  
 Clark, Rev. Joseph...Columbus  
 Cowden, Robert.....Dayton  
 Cowden, Mrs. Robert...Dayton  
 Cross, A. H.....Toledo  
 Cross, Mrs. A. H.....Toledo  
 Crouse, Mrs. A. G...Westerville  
 Crook, D. D., Rev. I...Ironton  
 Cornelius, C. E.....Loveland  
 Carter, A. G.....Bellefontaine  
 Copp, Rev. Z. H.....Dayton  
 Cary, H. W.....Millersburg  
 Cary, Mrs. H. W...Millersburg  
 Davis, Miss Margaret A...Clay  
 Ditmer, G. P.....Pottsdam  
 Ditmer, Mrs. G. P....Pottsdam  
 Ditmer, Merlin.....Pottsdam  
 Davis, Prof. M. H.....Toledo  
 Doering, Mrs. C. A....Antwerp  
 Eudaly, W. A.....Cincinnati  
 Eudaly, Mrs. W. A...Cincinnati  
 Edwards, D. Luther...Oak Hill  
 Eversole, John P...North Berne  
 Eversole, Mrs. J. P...North Berne  
 Farlow, Amos.....Hicksville  
 Ferguson, Rev. W. D...Fairport  
 Fox, Prof. Charles T...Findlay  
 Grable, Rev. M. J....Cleveland  
 Greenlee, Clyde W...Fremont  
 Gaddis, Rev. E. S....Loveland  
 Gaddis, Miss Mary....Dayton  
 Gage, P. W.....Sunbury  
 Gage, Mrs. P. W....Sunbury  
 Greenawalt, Rev. S. E...Findlay  
 Gross, Herman...Toledo  
 Hurlbert, Rev. W. E...Welshfield  
 Herr, John...Herring  
 Hood, Mrs. Margaret.Cincinnati  
 Horn, Rev. C. W....Aberdeen  
 Horn, Mrs. C. W....Aberdeen  
 Harris, Miss Calla...Antwerp  
 Helser, Karl W.....Hamilton  
 Jennings, W. S...Tuppers Plains  
 Kelsey, Rev. F. D.....Toledo  
 Kirkpatrick, Mrs. J. L. Hamilton  
 Kirkpatrick, Ralph...Hamilton  
 Kingsley, E. D.....Columbus  
 Lawrance, Marion.....Toledo  
 Lawrence, Leslie C....Wooster  
 Loomis, B. J.....Jefferson  
 Loomis, Mrs. B. J....Jefferson  
 Little, Herbert...Painesville  
 Lytle, Rev. A. W.....Lisbon  
 Mitchell, Luther.....Dublin  
 Miller, Rev. C. E.....Dayton  
 Miller, Mrs. C. E.....Dayton  
 Moore, F. C.....Middletown  
 Moore, Mrs. F. C...Middletown

Morse, Nathan.....Akron  
 McIntyre, James H....Lovette  
 Myers, William.....Hamilton  
 Peck, Rev. C. L.....Burton  
 Philpott, Rev. W. S...Antwerp  
 Philpott, Mrs. W. S...Antwerp  
 Porter, Mrs. W. B....Cleveland  
 Rhoads, Charles.....Granville  
 Rhoads, Mrs. Charles.Granville  
 Rinehart, H. D....Covington  
 Rinehart, Mrs. H. D...Covington  
 Royer, John S.....Versailles  
 Stevens, George H....Cincinnati  
 Stratton, Mrs. B. P...Bowling Green  
 Shupe, Rev. H. F.....Dayton  
 Starr, Fred A.....Toledo  
 Shaffer, Rev. J. F....Delaware  
 Spahr, Rev. A. N...Mechanicsburg  
 Thomas, Edgar M....Van Wert  
 Thompson, Rev. H. A...Dayton  
 Virden, J. B.....Marion  
 Wayman, Fred.....Fremont  
 Williams, George C....Ottawa  
 Williams, Mrs. George C.Ottawa  
 Wayland, William...Chillicothe  
 Young, Ed L.....Norwalk  
 Young, Mrs. Ed L....Norwalk

## PENNSYLVANIA.

Blackall, D.D., C. R. Philadelphia  
 Bomberger, Rev. H. A. Philadelphia  
 Crawford, Rev. R. H. Stroudsburg  
 Dayton, John E...Williamsport  
 Dayton, Mrs. J. E...Williamsport  
 Fetterhoof, F. C...Spruce Creek  
 Gray, Edwin S.....Pittsburg  
 Gearhart, J. E.....Clearfield  
 Heinz, H. J.....Pittsburg  
 Hatch, Rev. Cyrus B. Pittsburg  
 Hummel, Mrs. A. L.....  
 Hummel, Mrs. A. L.....Hummelstown  
 Henry, Rev. Alex....Frankford  
 Henry, Miss Anna...Frankford  
 Henry, Miss A. McKean...  
 Henry, Miss A. McKean...Frankford  
 Miller, Rev. Rufus W...Reading  
 Miller, Mrs. R. J. Allegheny City  
 Ross, William S.....Altoona  
 Roads, Chas., D. D. Philadelphia  
 Thompson, Miss H....Fleming  
 Ulrich, W. H.....Hummelstown  
 Ulrich, Mrs. W. H. Hummelstown  
 Wood, D.D., Rev. E. M. Pittsburg  
 Washinger, W. H. Chambersburg  
 Washinger, Mrs. W. H. Chambersburg

## RHODE ISLAND.

Waterman, T. W....Providence  
 Wilson, W. B.....Providence

## SOUTH CAROLINA.

Carolina, Rev. W. P...Charleston  
 Cary, F. M.....Seneca  
 Derieux, Rev. W. T. Spartanburg  
 DoucIn, Miss A. B...Charleston  
 Gray, W. L.....Laurens  
 Huffman, Sam J.....Congaree  
 Herbert, Walter I...Newberry  
 Law, D.D., Rev. T. H. Spartanburg  
 Landrum, Rev. M. M. Flingerville

Magruder, Rev. J. M..Darlington  
 Middleton, J. B.....Charleston  
 Mills, G. F.....Spartanburg  
 Pelham, William E....Newberry  
 Pelham, Mrs. Wm. E....Newberry  
 Robertson, Rev. B. P...Gaffney  
 Simpson, Rev. John H...Hickory  
 Scott, J. C.....Charleston  
 Stokes, A. J.....Charleston  
 Shell, Rev. T. W...Fountain Inn  
 Trumble, William....Kingsville  
 Wallace, Mrs. R. B.....Lydia

## TEXAS.

Bassett, J. E.....Dallas  
 Batterson, I. N.....Temple  
 Burgher, B. M.....Dallas  
 Dickson, W. T. M.....Milford  
 Greer, W. W.....Cameron  
 Knox, Mrs. W. A.....Gliddings  
 Kirkes, Rev. L. C....Corsicana  
 Lowry, A. C.....Mertens  
 Mallory, F. D.....Paris  
 Stoddard, Judge L...Jacksboro  
 Stoddard, Mrs. L....Jacksboro  
 White, J. G.....Dallas  
 Wyatt, Rev. T. H.....Lockhart

## TENNESSEE.

Annis, J. E.....Chattanooga  
 Blanton, J. D.....Nashville  
 Bachman, Rev. G. O..Nashville  
 Bachman, Mrs. G. O..Nashville  
 Bradford, D. A...Chattanooga  
 Cherry, Rev. J. M...Murfreesboro  
 Carson, Mrs. D. B..McMinnville  
 Duggins, Rev. O. H...Memphis  
 Danley, Major W. L..Nashville  
 Emory, Rev. Isaac..Knoxville  
 Fox, Mrs. George S...Memphis  
 Hinds, Prof. J. I. D..Lebanon  
 Hull, A. S.....Greeneville  
 Holmes, Rev. W. B..McMinnville  
 Harrison, G. E...Chattanooga  
 Hodge, Rev. R. M...Nashville  
 Hodge, J...McLean  
 Jones, Mrs. Mary L..Memphis  
 King, E. P.....Knoxville  
 Knox, Mrs. Dora G..Somerville  
 Kelton, Rev. J. T..McMinnville  
 Lyons, Rev. P. A...Shelbyville  
 Mason, Alfred D....Memphis  
 Mason, Mrs. C.....Memphis  
 Mason, Elizabeth...Memphis  
 Mansfield, I. C...Chattanooga  
 McKamy, Rev. J. A...Nashville

## NEW BRUNSWICK.

Elkin, Mrs. B. C.....St. John  
 Hannah, Mrs. G. O...St. John  
 Lucas, Rev. Aquila...Sussex  
 Machum, E. R.....St. John  
 Machum, Mrs. E. R...St. John

## ONTARIO.

Clarke, R. W.....Millbrook  
 Day, Alfred.....Deer Park  
 Duncan, Mrs. William.Toronto  
 Hall, J. T.....Toronto

NOTE.—This list of delegates is not complete, as many failed to register.

Moore, Rev. Geo. W..Nashville  
 Miller, Rev. J. H....Nashville  
 McKinney, J. W....Memphis  
 Moore, W. A. J.....Knoxville  
 Moore, Mrs. W. A. J..Knoxville  
 Morton, S. T.....Shelbyville  
 Oates, E. G.....Knoxville  
 Pepper, J. R.....Memphis  
 Pepper, Mrs. J. R....Memphis  
 Pepper, Mary....Memphis  
 Pnahorst, M. H. P...Jonesboro  
 Pate, Miss Bertie...Nashville  
 Parnell, Ruth.....Knoxville  
 Russell, Mrs. A.G..Murfreesboro  
 Shilley, N. C.....Chattanooga  
 Steele, Mrs. N. C...Chattanooga  
 Seagle, F. A.....Chattanooga  
 Sanders, W. J.....Murfreesboro  
 Thomas, J. H....Chattanooga  
 Thompson, Mrs. W. H..Memphis  
 Vance, Rev. J.I..D.D.Nashville  
 White, Mrs. C. C....Memphis  
 Woodward, J. C....Knoxville  
 Williamson, Mrs. J. L..Bristol  
 Woodson, Mrs. H. M..Memphis

## VIRGINIA.

Adams, Samuel L.....Alton  
 Deffenbaugh, Mrs. A..Long Glade  
 Deffenbaugh, B. A..Long Glade  
 Gwinn, Rev. P.H..Glade Springs  
 Hawkins, R. P....Clifton Forge  
 Hyslop, L. J.....Keller  
 Hyde, Rev. C. R....Richmond  
 Jones, Rev. J.W..D.D.Richmond  
 Jones, Mrs. J. W....Richmond  
 Jopling, J. R.....Danville  
 Knowles, A. Lee....Staunton  
 Knowles, Mrs. A. Lee.Staunton  
 Ruebush, Prof. J. H..Dayton  
 Sheffy, Edward....Lynchburg  
 Sheffy, Mrs. E....Lynchburg  
 Thomas, Rev. J. A....Windsor  
 White, Mrs. E. V...Portsmouth  
 Whaling, Rev. T....Lexington

## WISCONSIN.

Edmunds, James..Beaver Dam  
 Hoppell, Rev. H...Fond du Lac

## WEST VIRGINIA.

Cabell, I. C.....Charleston  
 Evans, Rev. B. B..Huntington  
 Irwin, William H....Wheeling  
 Marshall, T. M...Stouts Mills

## CANADA.

Moore, Sam S.....Toronto  
 McMuilen, H. C.....Picton  
 McMullen, Miss Nannie.Picton  
 McCrae, William.....Guelph  
 Potts, Rev. John, D. D.Toronto  
 Redditt, Rev. J. J....Toronto

## PRINCE EDWARD ISLAND.

Montgomery, D.....Alberton

## QUEBEC.

Archibald, George H..Montreal  
 Leet, Seth P.....Montreal  
 Rexford, Rev. Elson I.Montreal



**EASTER MORNING.**

You cannot afford not to know these **PERRY PICTURES**.  
**ONE CENT EACH. 1200 SUBJECTS.** No orders for less than 25 pictures. On  
paper 5½ by 8 inches. Send two 2-cent stamps for 24 page illustrated catalogue  
and sample picture. Mention this report. Address

**THE PERRY PICTURES COMPANY, Tremont Temple, Boston.**

## TWO EXCELLENT BOOKS FOR S. S. WORKERS.

### The Sunday School of To-day. ❀ ❀ ❀

McKamy, Sunday School Editor. 66 pages. Price, 20 cents.

Its wide range of topics will make it helpful to all Sunday School workers. Superintendents and pastors would do well to see that their teachers are supplied with this valuable little manual.

The "Sunday School Times" says of it: "The marvel is that twenty-two writers could be found who could write twenty-two articles on important Sunday School themes, pack them full of meat and get the whole into sixty-six pages.

A hand book for pastors and Sunday School Workers. By A. R. Taylor, Ph. D., President State Normal School, Emporia, Kansas. 189 pages. Price, 75 cents. Every page shows breadth of information. The style is analytical, and the points are set forth so that the eye readily catches them. The book is not denominational, but deals with methods that all may use them with profit. The qualifications of teachers are especially well defined. Valuable hints on the matter and manner of study are given, as also upon the personal character and conduct of Sunday School workers. In brief, this book shows competence in its author and care in its production—Sunday School Times.

Practically considered from the standpoint of experienced workers, in a series of papers. With an introductory note by Rev. John A.

### The Church at Work In the Sunday School.

**CUMBERLAND PRESS,**

150 N. Cherry Street,  
NASHVILLE, TENN.

Publishers and Dealers in Miscellaneous Books. Prompt Attention to Orders or Inquiries by Mail.

—We should be glad to have your orders.—

## SUNDAY SCHOOL TRAVELING ❀ LIBRARIES.



ONE OF THE 20 SECTIONS OF THE 1,000 VOLUME LIBRARY.

FIFTY FRESH, NEW, COPYRIGHTED BOOKS, 1,000 IN ALL, EXCHANGED QUARTERLY FOR \$25.00 PER YEAR.

The same plan adapted to Sunday Schools that we have been carrying on in towns and villages for twelve years. More than 1,500 Libraries in circulation. 10,000 exchanges already made. An original and perfect system fully protected by copyrights and patents.

A FIFTY VOLUME SAMPLE SET FOR EXAMINATION

**FREE FOR 30 DAYS.**

The above in Polished Oak Traveling Cabinet—one of the Twenty Sections comprising the 1,000 volume Library—sent prepaid to any Sunday School for thirty days trial. Twenty of the leading schools of Chicago are already patrons. Write for the 150 pp. Illustrated Catalogue.

**H. PARMELEE LIBRARY CO., CHICAGO.**



1 1012 01574 7241

**DRINK** 

**DELICIOUS! REFRESHING!**

***Coca-Cola***

Relieves Headache Immediately.

AT SODA FOUNTAINS  
5 CENTS PER GLASS.



**Non-Alcoholic--Healthful--Invigorating.  
The World's Most Popular Beverage.**

Manufactured only by

**The Coca-Cola Co.**

Home Office, Edgewood Ave. and Coca-Cola Place,  
**ATLANTA, GEORGIA.**

**Coca-Cola is a National Beverage.**

Branch Houses . . . .

PHILADELPHIA

CHICAGO

DALLAS, LOS ANGELES

BOSTON, MASS.